THE PROTESTANT'S TRIAL

(In Controverted Points of Faith)

BY THE

WRITTEN WORD.

Return back to Judgment, Dan. *c.* xiii. *v.* 49.

To the Law and to the Teſtimony. Iſa. *c.* viii. *v.* 20.

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PREFACE.

IT was a maxim taught by all the ring-leaders of the Reformation, and is current among their followers to this very day, *That the written word of God, as it is underſtood by every perſon of ſound judgment, is the whole rule of faith:* That all things neceſſary to ſalvation, are therein clearly contained: And that nothing is to be believed with divine faith, but what may be from thence clearly proved: That every one has a right, which no authority on earth can deprive him of, to read and interpret ſcripture for himſelf; that ſo every Proteſtant having thus learnt his religion from the Bible, his faith may not be built on the authority of men, but upon *the pure word of God.*

WHEN Catholicks objected againſt theſe maxims, that there can be no ſecurity for private perſons, that their interpretation of ſcripture will be always true, and yet unleſs the ſcriptures are taken in their true meaning, they can neither be *the whole rule of faith*, or indeed, *any rule at all:* That nothing is more apt to lead people into the ſtrongeſt deluſions than inſpired writings, when the ſenſe of them is miſunderſtood, and they are read and expounded without

the key of ſcience; conſequently, that the foregoing maxims of the Reform, were much more likely to open a door to all kinds of errours and hereſies, than to lead any one to the diſcovery of the true religion. The ring-leaders of the Reform replied:

THAT if their people would but apply themſelves to the reading and ſtudy of ſcripture, with a ſincere love of truth; if they would diveſt themſelves of prejudice and partiality, and, at the ſame time, beg of God the gift of interpreting ſcripture; they need not fear that God would leave them deſtitute of means ſufficient for underſtanding, at leaſt, all points neceſſary to ſalvation, or ſuffer them to fall into any fundamental errours, and finally to miſcarry.

THESE maxims, although they ſerved the turn of the firſt Reformers, ſo far, at leaſt, as to tempt great numbers to forſake the Catholic Church, who went over to the Proteſtant party, for the ſake of this privilege of reading and interpreting ſcripture for themſelves, which makes every partizan of errour a ſovereign independent judge in all matters of controverſy, judge even of his judges, and judge in his own cauſe too; yet, within a ſhort time, theſe principles had a very bad conſequence among

mong Proteſtants themſelves, and occaſioned vaſt numbers to turn Enthuſiaſts and Diſſenters, which, indeed, was but the natural conſequence of the maxims which themſelves had taught. For all Proteſtant people, who betook themſelves to the reading and ſtudy of ſcripture, eaſily perſuaded themſelves that they were perſons of *ſound judgment*; that they had a great ſhare of *ſincerity* and *impartiality*, *love of truth*, and *no prejudice*; they flattered themſelves too, that they had not been backward in praying for the light of heaven, to guide their underſtanding; and being at the ſame time aſſured, by the Apoſtles of the Reformation, that whoſoever ſhall read the ſcriptures with theſe good intentions, and pious diſpoſitions, cannot fail of diſcovering the true religion; the conſequence was, That whatever errours each one imbibed by miſtaken interpretations of ſcripture, whatever ſcheme of religion each one fixed upon, That, they concluded, was *the true religion*; acted in that ſuppoſition to the end of their lives, and their followers continue in the ſame ſuppoſition to this day. Thus the Proteſtant rule of faith, *The written word as underſtood by every man of ſound judgment*, (no one allowing his own judgment to be unſound,) created a numerous ſwarm of ſects, which have moſt horribly plagued one another ever ſince; *Lutherans*, *Sacramentarians*, *Prelatic-proteſtants*, *Preſ-*

byterians, Anabaptists, Quakers, and a hundred more, among whom was a sect of Protestants in Silesia called *Swenkfeldians,* who canvassed the text of scripture, till at length they pretended to prove from scripture, *that the scriptures are needless to salvation.*

Ros's view of religions. Sec. viii. quest. 12.

But, what is yet more remarkable, Protestants who so hotly contend that the *written word is the whole rule of faith,* by which rule all their sects at their first beginning pretended to form themselves, do not follow this their own *rule* at present, in the choice of the several religions they now profess. For which of them can say they took up the profession of their religion from reading the Bible, since it is undeniable fact, that they are all pre-engaged to some party or sect, before they have ever read the Bible, or are in any capacity to understand it? And, although they pretend to derive their religion from *the pure word of God alone,* most evident it is, that in their child-hood they follow the natural way of tradition, which is, that of children believing their parents and other teachers; (which tradition of theirs is however infinitely defective, since it cannot possibly ascend higher than Luther, who was the first of all Protestants.) Nor can they, with any appearance of truth, affirm, that after they came to years of discretion, they then

then laid aside all the prejudices they had imbibed in their minority, studied the scriptures attentively, and so made choice of their religion anew *by the pure word of God.*

OTHERS may be observed among them, who follow their religion, because it suits best with their present interest or present humour; and with many it is as a maxim, to adhere to that religion which they find established in the country where Providence hath cast their lot, without endeavouring to give themselves any farther satisfaction about the truth of it: Nay, having from their child-hood acted in a supposition that it is true, they ever after studiously decline all serious examination, for fear it should prove false, and then their conscience should force them to undergo the inconveniency of a change. So that if truth may be spoke, there is scarce a Protestant in Christendom that owes his religion to his rule of faith, *the written word of God as understood by every man of sound judgment*, but either to interest, or inclination, or to the place of his birth, or to the custom of the country where he lives. Now, if these are good reasons to justify any sect of Protestants in the choice they have made, the same will equally justify every sect of them even those which are contrary to one another, and therefore can justify none of

them

them at all. This therefore being undeniable, that Proteſtants have not followed their own rule of faith, *the written word*, in the choice of the ſeveral religions they now profeſs, and they all pre-engage themſelves to their ſect before they have ever read the ſcriptures, it is not without good reaſon, we ſummon them back to the trial: *Return back to judgment: To the law and to the teſtimony.*

THAT the holy ſcripture is of great weight in deciding controverſy, and ought ſtrenuouſly to be inſiſted upon in diſpute, nay, that it is even an infallible rule in what it teaches, *when we are fully aſſured of the true ſenſe of it*, is what no Roman Catholic denies; and every Proteſtant muſt confeſs, that when this ſacred book is interpreted in a wrong ſenſe, it is then no rule at all. Whoſoever then has built his belief upon the words of ſcripture, miſunderſtood, has not in fact built his religion upon *the word of God*, as he vainly imagines, but upon the conceptions of his own mind, which indeed may be called *the word of man*, and may very poſſibly be fraught with errours contrary to the word of God, but can never be ſet in equal authority with it.

YET Proteſtants are the people who abhor the thought of a religion which is built

built upon the authority of men, and for this reaſon they appeal from fathers, from tradition, from general councils, through pretence, that the paſtors and doctors of the church, which compoſe theſe moſt auguſt aſſemblies *are but men. The word of God*, ſay Proteſtants, is above them all, and our faith ſhall not ſtand upon the authority of men, but *the pure word of God*: Not one of them in all this time, making this obvious reflection, *That the Proteſtant interpreters of this pure word of God are themſelves not more than men, and their authority not more than human.* The firſt thing, therefore, that I deſire to extort from the mouth of every Proteſtant is, A fair confeſſion, that all the interpreters of ſcripture which they have in their reformed churches, whether miniſters or people, *are but men*, and all of them together not infallible; and that when any of theſe miſtake the ſenſe of ſcripture, their religion then is no longer built upon *the word of God*, but upon the authority of miſtaken men.

Now, that this may really be the caſe, and that Proteſtants, who preſume to be the interpreters of ſcripture, may in fact have miſtaken the true meaning of it, muſt never be denied by thoſe who make open profeſſion, that the gift of infallibility is in none of their churches. They may remark

mark too many numerous ſocieties before them, who had perſons of as *ſound* judgment among them as any of the reformed churches, were as good ſcripturiſts, and as well verſed in the learned languages, in which that Sacred Book was originally written, as any the Proteſtants of our own times can boaſt of, and yet miſtook the ſenſe of ſcripture, and fell into errours againſt what Proteſtants themſelves term the fundamentals of Chriſtianity, as the *Sabellians*, *Arians*, *Macedonians* formerly, and of late the *Socinians* into errours againſt the Trinity: The *Neſtorians*, *Eutychians*, and *Monothelites*, into errours againſt the Incarnation, *Pelagians* into errours againſt Grace and Original Sin, *&c.* Theſe, and many other ſects, fell into the moſt intolerable errours, not for want of learning or induſtry in the ſtudy of ſcripture, but merely by following a wrong and fallacious rule of faith, the ſame rule which Proteſtants follow; *The written word of God, as underſtood by every man of ſound judgment*, as, without queſtion, every one of them thought theirs to be.

WHAT ſecurity ſhall Proteſtants of our own times give, That they are not guilty of the like miſcarriages, in their interpretations of the Sacred Text? I know of no ſecurity they can give. For, in the firſt place, it would be exceſſively ridiculous in

in any one ſect of Proteſtants to prefer themſelves, as to the gift of underſtanding, before all the reſt who diſſent from them, or pretend that *ſound judgment* is entirely confined to their party, there being no grounds imaginable, why thoſe who belong to one reformed church more than another, ſhould think that they have better talents, either natural or ſupernatural, than their brethren, for underſtanding holy writ. At the ſame time too, all of them unanimouſly agree, that the gift of infallibility is among none of them. And ſhould it be pretended by any of them, that they have by the means of prayer, obtained *the gift of interpreting ſcripture*; this pretence too muſt ſeem highly ridiculous, ſince we know that every ſect of them pretends to pray without intermiſſion for this gift, and yet have hitherto obtained no other gift but that of contradicting each others interpretation. Nor do I know of any promiſe God has made, that every private man and woman among the Laity, who ſhall pray for the gift of interpreting Scripture, ſhall be infallibly guided by the Holy Ghoſt to the true ſenſe of it: Nor have I faith to believe, that they who have firſt made a ſtubborn reſiſtance againſt that Church which Chriſt commanded them to hear under pain of being accounted heathens, ſhould afterwards petition heaven, and find ſuch favour there, as to obtain an extraordinary gift of the

the Holy Ghoſt, to become inſpired interpreters of Scripture, and infallible oracles.

1 Cor. c. xii. v. 8. *The gift of interpreting, the word of knowledge, the word of wiſdom*, are extraordinary gifts of the Holy Ghoſt, which are given in the church to ſome, for the ſanctification of others, like the gift of working

v. 11. *miracles* and *prophecy*, which are not to be ordinarily obtained by prayer, or by any other means, but by the abſolute will of God: And although ſome perſon ſhould aſſure me, that he has prayed half his life for the gift of prophecy, I ſhall not thence forward conclude, that ſuch a one will certainly be a prophet, ſome time or other before he dies, any more, than that every Proteſtant who pretends to pray for the gift of interpreting ſcripture will of courſe become an oracle. I hope then that Proteſtants of every ſect will be ſo ingenuous as to own at leaſt the *poſſibility* of their miſtaking the ſenſe of Scripture, ſince they can pretend to no better talents, either natural or ſupernatural, for expounding ſcripture, than other numerous ſects who have erred before them; nor have they any aſſurance from the promiſes of God, nor any kind of ſecurity either from their own induſtry, or from their churches veracity, that they do not *actually* err in their interpretation of thoſe ſacred oracles.

PROTESTANTS

PROTESTANTS being thus clearly convicted of the poſſibility of their miſtaking the ſenſe of Scripture, they will, I hope, abate ſomething of that φιλαυτία that immenſe eſteem and fondneſs for their own private judgment, which has hitherto been ſo remarkable in them; and no longer with ſcorn reject the kind informations offered them by their Catholick Friends, through a pretence of abſolute certainty, that they are already in the right, and that, being *all taught of God*, they have no need of being farther inſtructed by any men. For, in the firſt place, the Reformed Churches, all teaching contradictories to one another, have made it evidently appear, that they are not *all taught of God*: And ſince there is neither infallibility in any one of their Churches, nor evidence in the things they believe, nor have they received any new revelation from God, nor is there better underſtanding in themſelves than in others who diſſent from them; ſince their pretended abſolute certainty is thus deſtitute of all the grounds of certainty, and contrary to the principles of their own religion, which diſclaims infallibility, true certainty it cannot be; and, they muſt pardon us, if what they call their *certainty*, we term *their ſelf-conceits and ſelf-wills, or their ſtrong prejudice, or their partiality for a religion which they have once eſpouſed and made their own, or their obſtinate reſolution of adhering to their firſt*

Iſaiah c. liv. v. 13.

choice, without being able to give one good reaſon for ſuch their reſolution.

HAD Proteſtants this one grain of humility, to own that their own private judgment is no unerring guide, and may very poſſibly have miſled them into a miſtaken choice of religion, this humble diſtruſt of themſelves, might be the beginning of their entire conviction. For, did they but diſtruſt their former choice, as their own conſcience informs them they ought to do, ſince they ſee it deſtitute of all grounds of certainty, we might then hope they would begin their ſerious inquiry after truth, and, I ſhall not be too bold, if I affirm, that a clear diſcovery of the truth will be the up-ſhot and concluſion of ſuch their inquiry. For if it be *the will of God that all men ſhould be ſaved and come to the knowledge of truth*, then, may we conclude, that there is certainly evidence ſufficient on the ſide of the true religion, to convince every humble and ſincere perſon who ſearches after it with candour; though not ſuch evidence as to force the underſtanding of every obſtinate and ſelf-willed man: Providence having ſo ordered it, that the true religion may be revealed to the humble and ſincere; at the ſame time thoſe who are proud and wiſe in their own opinion, do, by their pride and obſtinacy, conceal it from themſelves.

1 Tim. c. ii. v. 4.

Matth. c. xi. v. 25.

I WISH

I WISH all who are out of the true Church would ſeriouſly conſider what were formerly the reaſons and cauſes of the infidelity of the Jews, when our Saviour preached the goſpel among them; theſe are clearly ſet down in Scripture, and we have them from our Saviour's own mouth; and, perhaps, upon a ſtrict inquiry, it will be found, that the very ſame motives do at this day influence hereticks to diſbelieve the true religion, which influenced the Jews to diſbelieve the Truth himſelf incarnate. *He that is of God,* (ſays our Saviour to them) *heareth the words of God, ye therefore hear them not, becauſe ye are not of God.*----*If any man will do the will of God he ſhall know of my doctrine, whether it be of God, or whether I ſpeak of myſelf.*----*How can ye believe who receive honour one of another, and ſeek not the honour that cometh from God only.*-----Remarkable words! which do not impute the infidelity of theſe people to any defect of their underſtanding; but, to the perverſeneſs of their wills, to the wickedneſs of their lives, to a bad heart.

John c. viii. v. 47.

John c. vii. v. 17.

John c. v. v. 44.

FIRST cauſe of the infidelity of the Jews: *He that is of God heareth the words of God, ye therefore hear them not, becauſe ye are not of God.* Whenever the true faith is propoſed to infidels, accompanied with ſuch evidence in the proofs of it, as God in his wiſdom knows to be ſufficient for the

conviction of all who are ſincere; if others believe it not, the reaſon of their infidelity is here plainly told, *becauſe they are not of God.* Now, in another part of Scripture, we are told, that *every one who is not juſt or righteous is not of God, but of the devil;* what wonder then, if ſuch as theſe, who are neither juſt in act nor deſire, do not hearken to the true religion, which, being from God, teaches nothing but ſanctity and the pureſt morals?

1 John c. iii. v. 10. v. 8.

SECOND cauſe of the infidelity of the Jews: *If any man will do his will,* (the will of God) *he ſhall know of my doctrine, whether it be of God, or whether I ſpeak of myſelf.* When ſuch is the caſe, that men are reprobates in grain, who neither deſire to do the will of God, nor to know it; if two religions are propoſed to their choice, one requiring ſtrict virtue, continual devotion, confeſſion of ſins to a prieſt, ſatisfaction for ſin by the puniſhment of the ſinner's own perſon, mortification of the fleſh, and abnegation of the will, with all the reſtraints that curb the corrupt nature of man from ſin; and the other, taking off all theſe reſtraints, never doubt, they will not long remain in ſuſpenſe between the two, but, without heſitation, and even with zeal, will declare for that religion, and call it a *holy religion* too, which allows them the liberty both of believing and practiſing *no religion at all.*

THIRD

THIRD cauſe of the infidelity of the Jews: *How can ye believe who receive honour one of another, and ſeek not the honour that cometh from God only.* When men are ambitious, and it is their lot to live in a nation where all the worldly honours are on the ſide of a falſe religion; it is no raſh judgment to ſay, that, in ſuch circumſtances, they will be apt to take a ſtrong biaſs againſt the true one; in a country where preferments are propoſed as a recompenſe for thoſe who can ſay the moſt againſt it: And, although many of them may be ſo far diſciples of truth, as to believe it in their hearts, few will become martyrs for it; like thoſe unhappy princes of the Jews, who *believed in Chriſt, but did not confeſs him for fear of the Phariſees, that they might not loſe their places in the ſynagogue. Becauſe they loved the praiſe of men more than the glory of God.* John c. xii. v. 42. v. 43.

WHATEVER then is pretended, if truth may be ſpoke, theſe are the true reaſons at the bottom of all infidelity. The hopes of having a greater ſhare of thoſe things which are the objects of *concupiſcence of the fleſh, concupiſcence of the eyes, and the pride of life*, is what has determined many in this kingdom to forſake the religion of their anceſtors, becauſe a greater portion of theſe objects of their deſires might be enjoyed in another communion. Theſe, as

certain Catholick-writer long ago obſerved, are the ſirens which invite and ſtop many in their way, and divert them from all farther inquiry after truth, the riches, the honours and pleaſures of the world; and, the contraries of theſe, poverty, diſgrace, and ſufferings, are the giants, *the ſons of Enac*, which have frightened many from entering into the land of promiſe.

Numb. c. xiii. v. 28.

If any are yet remaining among Proteſtants (and I hope many ſuch there are) who are engaged in errour merely through miſtake, whom we hope will one day be converted to the Church of Chriſt on earth, and be forever in the Church triumphant, let them know this truth; That, though there are many religions profeſſed among us, under the general denomination of Chriſtianity, yet, it is a matter of the greateſt conſequence, which of theſe they make choice of for themſelves to live and die in; ſince their eternal ſalvation will certainly depend upon the choice they make of a good or bad religion. For to imagine, that they may be ſaved alike in all theſe religions, and that every religion is good to him that believes it good, and the right to him that believes it the right, is an errour ſo plain, ſo palpable, ſo unreaſonable, ſo impious, abominable, injurious to religion, and ſo incredible in itſelf, that it never entered into the thoughts of any, either Catholicks

tholicks or hereticks, before Proteſtants. And, though it be a reigning errour in this country, one would think it impoſſible to be believed by any other than thoſe, who, having thrown off the belief of all revealed religion, conclude, that all religions are indifferent, becauſe there is none true. In reality, to think that you may be ſaved alike in any of theſe religions, is ſetting the right and the wrong, truth and falſehood, upon the ſame level, as if there were no difference between one and the other; no more intrinſick worth and goodneſs in the true religion, which all ſides who call themſelves Chriſtians muſt confeſs to be from the God of truth, than, in falſe ones, which all muſt own to be from the Father of lies.

WHEN the true faith, of which we now diſpute, was taught by our Saviour Chriſt, it then conſiſted of thoſe articles of revealed truth which were neceſſary for the world to know in order to eternal bliſs; the ſacraments alſo, which were by him inſtituted, were then believed to be neceſſary for the ſalvation of mankind; this, one true faith, the Apoſtles, fully inſtructed by Chriſt, were commanded to carry by their preaching into all nations, teaching them to believe all things whatſoever he had taught, with this terrible threat, That they *who believe*

Mark c. xvi. v. 15. *believe not ſhall be damned. Go ye into all the world and preach the goſpel to every creature. Teach all nations baptizing them,* Matth. c. xxviii. v. 19. *In the name of the Father, and of the Son, and of the Holy Ghoſt. Teaching them to obſerve all things whatſoever I have commanded you.* Mark c. xvi. v. 16. *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned.* Now, it being evident there was but *one* true faith taught by Chriſt and his Apoſtles, it follows, that all ſects that have made their appearance in the world ſince their times, are falſe religions, and no better than corruptions of that *one true one.* And, though they call themſelves Chriſtians, yet becauſe they do *not obſerve all things which Chriſt commanded,* but only *ſome things,* with excluſion of others, which were alſo by him commanded; nor do believe *all that he taught,* but only *ſome things,* with excluſion of others, which were alſo by him taught; they cannot but fall under his anathema, *he that believeth not ſhall be damned.* And, in as much as, every one of them makes an oppoſition againſt the truth, againſt that faith which Chriſt taught, in ſome article or other, they cannot but be falſe and impious; and, in as much as they are falſe, and make oppoſition to that which God has taught, they ought not to be excuſed by the ſoft name of *unavoidable miſtakes* and *pardonable errours,* that proceed from

from the mere weakneſs of human underſtanding; but they are *pernicious and damnable errours*, which could come from no other but from the Father of lies, from *the ſpirits of errour*, from *the doctrines of demons*; from Satan, who has no other intent thereby but to involve multitudes in eternal perdition. This, I hope, may be ſufficient for the preſent to convince Proteſtants, that they cannot be ſaved alike in all religions; and that, it being ſelf-evident, *there is but one true one from God*, they ought to give themſelves no reſt till they have inquired it out, and ſettled themſelves in the firm belief and profeſſion of it.

1 Tim. c. iv. v. 1.

Now, there is one method to know this, as eaſy as it is certain and infallible, which is, to believe and obey the true Church, as Chriſt commanded: For, if the true Church be the congregation of all the faithful or true believers, and nothing can make true believers but the profeſſion of the true faith and law of Chriſt, it follows, That, where the true Church is, there is alſo the true faith, the true Scriptures, the true ſenſe of Scripture, and the whole tradition of the true religion. If the queſtion be returned by Proteſtants, How they may with certainty know which is this true Church, among ſo many which at preſent pretend to honour themſelves with that name? We anſwer, That God has made it as viſible and conſpicuous

Matth. c. xviii. v. 18.

Isaiah c. ii. v. 2.

conspicuous to their eyes, as *a mountain upon the top of a mountain*: For, though all sects call themselves the true Church, yet is it a thing very well known, even to the most ignorant, that there is still one Church which is more ancient than all others, which never departed from any more ancient than itself, and, out of which all other sects have departed, which was called *Catholick*, even by the Apostles; as appears in their Creed, and is known throughout the world by the same honourable Title at this day. This was the first Apostolical Church to which all agree the true faith was at first taught by Christ and his Apostles. If Protestants return the question again, How they may with certainty know, that this most ancient, Apostolical, Catholick Church, to which the true faith was at first taught, has never since that time corrupted the doctrine of the Apostles, but has brought it down, in all its purity, to our times? I answer, That they may know from Truth Himself, who, has fully assured us, in words as plain as ever were spoken, from his mouth, That *the spirit of truth has ever been in it*: That *himself has always been with it*: That *the gates of hell have never prevailed against it*. Thus, might Protestants know, with absolute certainty, where the true Church is, and consequently, where the true faith and religion is, by a method as easy as it is infallible

John c. xiv. v. 16.
Matth. c. xxviii. v. 20.
Matth. c. xvi. v. 18.

But, ſince their Guides have perſuaded them to appeal from the Church to *the written word*, we will, for the preſent, put their religion to the trial of *the written word* which they have appealed to; and, in this, we follow the example of the Doctors of the Church, who never failed to cite Scripture againſt thoſe who denied the authority of the Church and tradition; well knowing that the Scriptures, rightly underſtood, lead to the belief of the true Church; and the true Church to the belief of all other points of faith. Beſides, although all particular controverſies cannot be ended by *the written word*, becauſe *the written word* itſelf proves, That the whole truth which Chriſt and the Apoſtles taught is *not written*; certain it is, however, that nothing is therein written but truth; and, therefore, if we can prove to Proteſtants, that their religion is contrary to *the written word*, which themſelves have appealed to, from all other men and writings, we hope, this will be ſufficient for their conviction. With this view, this ſmall treatiſe was penned; and, I hope, they will not reject that with ſcorn, which was intended with pure Good-will to ſerve them. I ſhall condeſcend even ſo far to them as to cite the Scriptures word for word, according to their own tranſlation, that they may read the condemnation of their errours in their own Bible.

But what good, you will ſay, can be expected from a Scripture-diſpute, againſt thoſe who profeſs to follow their own private judgment in the interpretation of every text that can be cited againſt their Sentiments? "Who will aſſume a right of de-
Tertull. l. de Preſcrip. c. 17. "nying what you affirm, and of affirming "what you deny?"

This maxim of *Tertullian* is indeed very true in regard of the obſtinate part of our adverſaries; but not in regard of ſuch who are engaged in errour through mere miſtake, and are already ſo far friends to truth, as to inquire after it with a ſincere intention to ſubmit to it, as ſoon as it ſhall appear to them in a clear light; from the good diſpoſitions of theſe, better ſucceſs may be expected. As to the obſtinate and perverſe part, who ſeem to have taken their final reſolution, like the fallen angels, to adhere for ever to the party they have once choſen; for ſuch, no kind of evidence that we know of is ſufficient, and, therefore, we conclude, it will be but time loſt to diſpute with them.

To conclude: If we admit the worſt that our Scripture-arguments will be loſt upon many Proteſtants, they will be at leaſt an apology for Roman Catholicks; and ſuch a kind of apology as no Proteſtant can, in juſtice to his own principles, refuſe to admit. For, ſhould their Guides pretend, as doubtleſs they will, that they can find another

another interpretation for all the texts we cite againſt them, and will ſtrongly aſſure their people, that their interpretation is right, and ours wrong; this is no juſt exception againſt the religion of Roman Catholicks; for, ſo long as we, in our hearts, believe our interpretation of Scripture right, we are licenſed by their own principles to follow it; becauſe, the Reformation allows, to all people, an equal right, which no authority on earth can deprive them of, to interpret Scripture for themſelves: And, whether their interpretation, which is only the reſult of *private judgment*, or ours, which is the public interpretation of the whole Church, be the trueſt and the beſt, That, we are content, for the preſent, to refer to unbiaſſed perſons. In the mean time, let Proteſtants conſider of an anſwer to this queſtion: Whether, according to their principles, who maintain, That a right to follow Scripture, as underſtood by every perſon of ſound judgment, is the very eſſence of liberty of conſcience; whether, I ſay, it is not tyranny in them, to perſecute Roman Catholicks, merely for following a religion, which they, in the uprightneſs of their hearts and conſcience, believe to be clearly grounded in *the written word of God*, as underſtood by perſons of the ſoundeſt judgment; the Paſtors and Doctors of the Church in all ages.

CONTENTS.

Page

POINT I. *Proteſtants hold, That the Holy Scriptures are clear and eaſy to be underſtood in all things neceſſary to Salvation.* 1

Point ii. *Proteſtants maintain, That the Doctrine of our Saviour and the Apoſtles, as to all neceſſary Points, is fully contained in the* Written Word. 3

Point iii. *Proteſtants maintain, That every private Man and Woman among the Laity, has a right, to judge of the Senſe of Scripture and to interpret it for themſelves.* 8

Point iv. *Proteſtants hold, That in controverſies and Diſputes of Religion we are not bound to ſubmit to the Judgment of the Paſtors of the Church.* 12

Point. v. *Proteſtants maintain, That we cannot ſafely rely upon the Judgment of the Church and of General Councils, in Controverſies of Faith or Morals.* 21

Point vi. *Proteſtants maintain, That the whole Church of Chriſt not only may Err, but alſo, that it hath Erred in Fact, &c.* 27

Point vii. *Proteſtants hold, That the Church of* Rome, *is rightly judged to be* the Whore of Babylon. 41

Point viii. *Proteſtants hold, That the great Antichriſt, ſpoken of in Holy Scripture, is the Pope of* Rome *and his predeceſſors, for the laſt thouſand Years and upwards.* 43

Point ix. *Proteſtants hold, That no Privilege*

Pa

or Power was granted by our Saviour Christ to St. Peter, *above the rest of the Apostles,* &c.

Point x. *Protestants hold, That the Saints deceased know not what passes here on Earth, and that they cannot hear the Petitions,* &c.

Point xi. *Protestants hold, That the holy Relicks of our Saviour, or the Bodies and Relicks of the Saints ought not to be Honoured,* &c.

Point xii. *Many Protestants hold, That it is not lawful to keep graven Images or Pictures of Christ, or of the Saints,* &c.

Point xiii. *Many Protestants hold, That it is absolutely unlawful to make and keep in our Churches Images or Pictures of God,* &c.

Point xiv. *Protestants hold, That there is no Purgatory or third Place, no middle State of suffering Souls in the other World,* &c.

Point xv. *Protestants hold, That in the Sacrament of the Holy Eucharist, or the Lord's Supper, the Elements of the Bread and Wine, after Consecration,* remain still in their very natural Substances, *&c.*

Point xvi. *Protestants hold, That Communion in one Kind is only half of the Sacrament, not sufficient for Salvation.*

Point xvii. *Protestants hold, That the Holy Eucharist was ordained by Christ to be partaken by us only as a Sacrament; nor can it be offered to God on the Altar as a propitiatory Sacrifice.* 10

Point xviii. *Protestants maintain, That neither the Apostles, nor those who succeed to their Office, Power and Jurisdiction, the Bishops*

Page

Biſhops and Prieſts of the Church, have any Power given from our Saviour Chriſt to remit Sin 119

Point xix. *Proteſtants hold, That we are to confeſs our Sins to none but God; and that it is needleſs to confeſs to Men.* 124

Point xx. *Proteſtants hold, That Penance entirely conſiſts in a Sorrow for our Sins, and Amendment of Life.* 129

Point xxi. *Proteſtants hold, That the Uſe of Indulgences was not in the Days of the Apoſtles, nor has any foundation in Scripture.* 131

Point xxii. *Proteſtants hold, That Confirmation is not, properly ſpeaking, any Sacrament of the New Law, ordained by Chriſt to give Grace.* 136

Point xxiii. *Proteſtants hold, That Extreme Unction is not one of the Sacraments of the New Law.* 138

Point xxiv *Proteſtants hold, That Holy* Orders *is not one of the Sacraments of the New Law ordained by Chriſt to confer Grace.* 141

Point xxv. *Proteſtants hold, That Marriage is not one of the Sacraments of the New law that confers ſanctifying Grace.* 145

Point xxvi. *Proteſtants maintain, That the Honour which is given to Angels and Saints in the Church of* Rome, *is no better than Idolatry.* 147

Point xxvii. *Proteſtants maintain, That to eſteem certain Places to be* Holy, *and ſhew outward Marks of Reverence to ſuch Places is one of the Superſtitions of the Church of* Rome. 153

Point

Page

Point xxviii. *Protestants maintain, That Water, Bread, Oils and other Creatures, cannot be, by the Blessings, Prayers and Consecrations of the Church, sanctified or made more holy than they are by their first Creation.* 154

Point xxix. *Protestants hold, That Religious Men and Women, who have vowed perpetual Continency, may lawfully marry.* 158

Point xxx. *Protestants maintain, That Mortification of the Flesh, and an austere Way of Life, is mere Folly and Superstion.* 161

Point xxxi. *Protestants hold, That Abstinency and Fasting from certain Meats in* Lent, *and upon other Fasts commanded by the Church, is Folly and Superstition.* 162

Point xxxii. *Protestants hold, That it is an unlawful Practice to perform the public Service and Liturgy of the Church, in any Tongue but the Vulgar.* 183

Point xxxiii. *Many Protestants hold, That to be joined in Communion with the true Church is not necessary to Salvation.* 193

Conclusion. 209

THE

THE PROTESTANT'S TRIAL BY THE WRITTEN WORD.

POINT I.

PROTESTANTS hold; That the Holy Scriptures are clear and eaſy to be underſtood in all things neceſſary to ſalvation.

Contrary to the expreſs words of Scripture: *Even, as our beloved brother* Paul *alſo, according to the wiſdom given unto him, hath written unto you. As alſo, in all his epiſtles,* 2 Pet. c. iii. v. 15, 16.

ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures unto their own deſtruction.

That ſome things, eſpecially in St *Paul's* epiſtles, *are hard to be underſtood*, cannot be denied by Proteſtants without formally giving the lie to this text. It is poſitively affirmed, in the ſame text, That *the unlearned and unſtable* (who are the bulk of the people) are apt to miſtake the ſenſe as well of St *Paul's* Epiſtles, as other parts of Scripture, and that too, in things *neceſſary to ſalvation;* otherwiſe it were not truly ſaid, that they wreſt the Scriptures *unto their own deſtruction*. Here then *the written word* plainly contradicts the firſt principle of the Proteſtant religion, *viz.* That the Scriptures are eaſy to be underſtood in all points neceſſary to Salvation, and that all, whether learned or unlearned of the laity may ſafely read and boldly expound them.

POINT

POINT II.

PROTESTANTS maintain: That the doctrine of our Saviour and the Apostles, as to all necessary points, is fully contained in the *written word*: nor is any other to be believed with Divine faith, tho' delivered down to us by universal tradition, unless it can be from the *written word* clearly proved.

Contrary to the *written word*, which clearly testifies that all is not written which is to be believed. 1. *Therefore brethren stand fast, and hold the traditions which ye have been taught whether by word or by our Epistle.* 2 Thess. c. ii. v. 15.

Does not the Apostle here testify, that he had taught some things by word of mouth which he did not write?

2. *Now we command you brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us.* 2 Thess. c. iii. v. 6.

3. *Now I praise you Brethren, that you remember me in all things, and keep the traditions as I delivered them to you.* 1 Cor. c. xi. v. 2.

Here again the *written word* bears witness, that all is not written; and

that the Apoſtle taught many things to his flock, at *Theſſalonica* and *Corinth* by word of mouth, which are not in his epiſtles; which, nevertheleſs, he enjoins them to believe, as being of equal authority with what he had written.

2 Tim. c. ii. v. 2. 4. *Thoſe things which you have heard from me before many witneſſes entruſt them to faithful men, who are capable to teach others.*

It appears, by this text, that St Paul as well as the reſt of the Apoſtles, took the method of oral tradition to tranſmit his doctrine to all future ages: firſt entruſting it to his diſciple *Timoth* who was to entruſt it to other faithful men, who, without any alteration were to teach it to others, that, by this method, it might be perpetuate from predeceſſors to ſucceſſors, from maſters to diſciples to the end of the world; at leaſt, there is no appearance from this text, that it ever was the deſign of the Apoſtles, to leave only the *written word* behind them for the inſtruction of all ages; as Proteſtants pretend.

Jo. c. xxi. v. 25. 5. *And there are alſo many other things which Jeſus did, the which if they ſhould be written every one,*

ſuppo

uppoſe, that even the world itſelf ould not contain the books hat ſhould e written.

Is it not clear from theſe words of he Evangeliſt, that all our *Saviour* did nd taught for the ſalvation of man-ind is not written? In ſhort, this doc-rine of Proteſtants implies a contra-iction; for, if nothing is to be believed with Divine faith, but what is clearly ontained in the *written word*, then his very thing, which Proteſtants thus oldly affirm, is not to be believed; be-auſe it is no where to be found in the *ritten word.* For where is it written, hat the Apoſtles were either command-d by our Saviour, or had any expreſs eſign of their own to write all that our aviour and themſelves had taught? o write a complete body of divinity, ontaining all articles, both as to faith nd morals which they had preached, nd which we are to believe? It is plain the contrary, that Chriſtian-churches ere founded, and many thouſands of hriſtians fully inſtructed in the faith f Chriſt, by the preaching of the poſtles, before any part of the New eſtament was written; and that the ifferent parts of this Sacred book were fterwards penned, not with any ſet de-

ſign

ſign to record all and every thing tha
Chriſt and the Apoſtles taught; but, a
occaſion offered, either to confute ſom
new hereſy, or by way of exhortatio
and admonition to thoſe who had bee
before inſtructed in the faith and wor
ſhip of Chriſt. In a word: Let th
Church of *England* ſay, whether th
following articles are not to be be
lieved: *viz.* That the Virgin *Mary* wa
ever Virgin: that the Sabbath was, b
Divine authority, tranſlated to the *Sun
day*: that the Chriſtian Paſſover, o
Eaſter, is always to be celebrated o
a *Sunday*: that infants are to be bap
tized: and that the baptiſm of here
ticks is valid: yet, certainly theſe arti
cles are not clearly contained in th
written word; but Proteſtants receive
them from the tradition of the Churc
of *Rome*. Nay, I can produce one o
ther capital point againſt Proteſtant
of all ſects and denominations, whic
they all receive upon the ſole ground
of tradition; and which, themſelve
muſt confeſs is, no where contained i
the *written word*. I mean, wha
books we are bound to receive for *Ho
writ*; which, of all *neceſſary things
as* the learded *Hooker* obſerves, is cer
tainly one of the very chiefeſt for Pro
teſtant

ſtants to know; and yet this point is
onfeſſed impoſſible for the Scripture it-
lf to teach. For ſhould one book of
cripture give teſtimony to all the reſt;
ll that Scripture which gives credit to
e reſt will want another Scripture to
ve credit to it; and ſo on without end.
or which reaſon the reformed church-
were forced to receive thoſe books
Scripture, which they have put into
eir canon, from the tradition of the
hurch of Rome, and can have no o-
er reaſon imaginable to believe them
ue and genuine, but becauſe all Ca-
olick Churches, from the Reforma-
on upwards, believed ſo before them.
low, let Proteſtant-people conſider
ell, how fairly they are dealt with by
eir inſtructors; one while being told,
at they are to believe nothing but what
clearly contained in the *written word;*
the ſame time they are to receive
e written word itſelf, upon the ſole
rounds of tradition. What more in-
onſiſtent? to receive the Scriptures,
om whence they pretend all religion
derived, from the tradition of the
atholick Church; at the ſame time,
ey reject many other points of reli-
on taught by that Church, which
and upon the ſame grounds with other

points

points of tradition, which they receive and with their belief of Scripture itſelf Since it is notorious, that the ſame Catholick Churches, which, in all ages from the Reformation upward, atteſted the books of *Holy writ* now extant to be the genuine writings of the Prophets, Evangeliſts and Apoſtles; did alſo atteſt the doctrine of *Purgatory*, *Invocation of Saints*, the lawfulneſs of *communion in one kind*, the *Real Preſence*, *Tranſubſtantiation*, &c. to be the *genuine doctrine of the Apoſtles*. And, by conſequence, Proteſtants have at leaſt as good reaſon to believe these articles to be true, as they have to believe the Scripture itſelf, now extant to be the word of God.

POINT III.

PROTESTANTS hold, That every private man and woman among the laity, has a right, which no authority on earth can deprive them of, to judge of the ſenſe of Scripture, and to interpret it for themſelves.

Contrary to the expreſs words of Scripture: 2 Pet. c. i. v. 20. 1. *Knowing this firſt, that no prophecy of the Scripture is of any private*

ivate interpretation. For the holy en of God ſpake as they were mo- d by the Holy Ghoſt.

Proteſtants themſelves confeſs, That the Scriptures were not written with- t the inſpiration of the Holy Ghoſt, neither can they be rightly interpre- d without the gift of the Holy Ghoſt: ow this gift is not given to every one. *r to one is given by the Spirit, the ord of wiſdom; to another the word knowledge, by the ſame Spirit; to nother prophecy*, &c.; *All theſe work- h that one and the ſelf-ſame Spirit, viding to every man ſeverally as he ll.* From whence, we may conclude, at the gift of interpreting Scripture not a gift for every one, but chiefly, we may reaſonably ſuppoſe, for ſuch God has given, *Apoſtles*, *Paſtors* d *Doctors* to his Church. As to oteſtant-people in particular, it does t appear that they have hitherto been dowed with any other gift, but that contradicting each others interpre- ion throughout all the Reformed urches; and this no one will ſay is e gift of the Holy Ghoſt: So that Pro- tants themſelves, on the one hand, nfeſſing, that the Scriptures cannot rightly interpreted without the gift of

1 Cor. c. xii. v. 8.

Eph. c. iv. v. 11.

of the Holy Ghoſt: and, it being ſo evident, on the other hand, that Proteſtant-churches, from their contradicting one another, have not that gift, concluded; that neither their clergy nor their laity, have a right to judge of the ſenſe of Scripture, and expound it for themſelves.

Acts c. viii. v. 27. 2. *And he aroſe and went: and behold, a man of* Ethiopia, *an Eunuch of great authority, under Candace Queen of the* Ethiopians, *who had the charge of all her treaſure, and had come to* Jeruſalem *for to worſhip, was returning; and ſitting in his chariot read* Eſaias *the prophet. Then the Spirit ſaid unto* Philip: *go near and join thyſelf to this chariot. And* Philip *ran thither to him, and heard him read* Eſaias *the prophet, and he ſaid: Underſtandeſt thou what thou readeſt? and he ſaid: How can I, except ſome man ſhould guide me?*

If this *Eunuch*, who was a holy man and a ſerious ſtudent of Scripture, could not underſtand it without a guide, it can be no leſs than preſumption for every private man and woman among Proteſtants to turn interpreters of Scripture.

3. A

3. *And beginning at Moſes and all the prophets, he expounded to them in all the Scriptures, the things concerning himſelf.* Luke c. xxiv. v. 27.

Then opened he their underſtanding that they might underſtand the Scriptures. v. 45.

If the very diſciples of Chriſt could not underſtand the Scriptures without an interpreter; can it be ſuppoſed that every private man and woman amongſt Proteſtants are better enlightened than they were? If the Apoſtles themſelves did not underſtand the Holy Scriptures, till our Saviour *opened their underſtanding*, let this, at leaſt, teach Proteſtants, that natural talents alone are not ſufficient for expounding Scripture, unleſs their *underſtanding* be, by our Saviour Chriſt, in like manner, *opened*. But no proof has yet appeared, that our Saviour Chriſt has, in particular, opened the underſtanding of all Proteſtants, *that they may underſtand the Scriptures* better than other men: for, I am ſure, whoever makes our Saviour Chriſt the author of all theſe jarring interpretations of *Holy writ*, in which the Reformed Churches and all their members, contradict one another, is one of the moſt notorious

blaſphemers that ever was. Let us conclude: That the authority, as well of expounding Scripture, as of teaching and inſtructing the flock in every point of the faith and true worſhip of Chriſt, belongs to the office of thoſe whom God *has given, paſtors and doctors in his Church;* to the ſucceſſors of the Apoſtles, not to every private man and woman among the laity.

Eph. c. iv. v. 11.

POINT IV.

PROTESTANTS hold, That, in controverſies and diſputes of religion, we are not bound to ſubmit to the judgment of the Paſtors of the Church; but the contending parties ought to conſult the Scriptures, and that each party has a right to decide the controverſy by the *written word*, as each one ſhall expound it to the best of his judgment.

Contrary to many texts of the *written word of God.*

John c. xx. v. 21. 1. *As my Father ſent me even I ſend you.*

John c. xvii. v. 18. 2. *As thou didſt ſend me into the world, even ſo I have ſent them into the world.*

Matth. c. xxviii. v. 19. 3. *Go therefore, teach all nations baptizing*

baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

4. *He that heareth you heareth me,* Luke c. x. *and he that deſpiſeth you deſpiſeth* v. 16. *me, and he that deſpiſeth me, deſpiſeth him that ſent me.*

In other ſciences, not ſo much the authority of the maſters, as the doctrine they teach, is to be regarded, becauſe, it is not authority, but reaſon chiefly, that teaches truth in human ſciences. But, as to revealed truths, theſe not being diſcoverable by reaſon, they muſt be learnt from ſuch paſtors and doctors as God has appointed to teach them. Therefore, it pleaſed God, that their authority ſhould be very great; even his own authority our Saviour committed to them, and gave the moſt ſolemn ſanction to it that was poſſible; as the texts above cited witneſs. So that now, in vindication of the authority they come inveſted with, they rightly ſtyle themſelves, *Ambaſſadors from Chriſt, diſpenſers of* 2 Cor. c. v. v. 20. *the myſteries of God,* and *their word,* 1 Cor. c. iv. v. 1. *the word of God, the word of Chriſt,* 1 Theſſ. *God, as it were, ſpeaking by their* c. ii. v. 13. *tongues.* In conſequence whereof, Rom. c. x. they required a moſt ſtrict obe- v. 17.

dience from all people, to what they taught, denouncing *anathema* even to Gal. c. i. v. 8. *an angel from heaven*, that shall teach contrary to their doctrine. Now like the pastors of Protestants, who to please their flock, style themselves *advisers* only, and *counsellors in matters of religion*; but, as became Apostles vested with the authority of Christ they required a sincere submission from the flock to their doctrine, decisions and decrees, which is the very point the pastors of the Catholick Church now contend for against Protestants.

Acts c. xv. v. 1. 5. *And certain men which came down from* Judea, *taught the brethren, and said, Except ye be circumcised after the manner of* Moses, *ye cannot be saved. When, therefore* Paul *and* Barnabas *had no small dissention, and disputation with them, they determined that* Paul *and* Barnabas, *and certain other of them, should go up to* Jerusalem *unto the Apostles and Elders about this question. And the Apostles and Elders came together for to consider of this matter. And when there had been much disputing,* Peter *rose up and gave judgment*, &c.

Here, the *authority* which the pastors of the Church have from Christ

judge of hereſy and falſe doctrine, nd to decide controverſy, ſhines in its ll luſtre; while we ſee the firſt con- overſy that aroſe in the primitive hurch, not referred to the *private dgment* of the contending parties, t called before the public tribunal of e Apoſtles and Elders, who, with St eter, at the head, give judgment up- the matter in queſtion; and oblige, l the faithful, whether Jews or Gen- es, to ſubmit and obey their de- ion. Now, let Proteſtants conſider, Acts c. xvi. v. 4. ho, in this matter, are guided by the *ritten word;* we Catholicks, who, llowing this platform, of the firſt ouncil of *Jeruſalem*, carry all con- overſies to the tribunal of the pa- rs of the Church, or they, who fer to the *private judgment* of the ntending parties.

To theſe proofs of Scripture Prote- nts reply: That the Apoſtles indeed re infallible, and conſequently no e might contend with them in a atter of doctrine. But, ſince their ceaſe, we are to obey none but the *ritten word*, which they left behind em for the inſtruction of all ages. t this their reply is directly contrary the *written word;* by which they

pretend we ought to be wholly guided. For it is there written:

Eph. c. iv. v. 11, 12, 13. 6. *And he gave ſome Apoſtles, and ſome Propets, and ſome Evangeliſts. And ſome paſtors and teachers: for the perfecting of the ſaints; for the work of the miniſtry; for the edifying of the body of Chriſt: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. That we henceforth be no more children, toſſed too and fro, and carried about with every wind of doctrine by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive.*

Are we not here plainly taught by the Apoſtle, that there is an order of men, whom *God has given for paſtors in his Church*, to ſucceed the Apoſtles with like Authority as they had, to feed and govern the flock of Chriſt, to decide what is hereſy and what is not; that ſo the faithful, by obeying the deciſions of their paſtors, may perſevere in the unity of faith, and not be liable to be ſeduced from it; and that this method is to continue as long as there ſhall be a Church, or hereticks to impugn it? And to what Proteſtants therefore pretend

tha

hat the authority, juriſdiction and pow-
which Chriſt gave to the Apoſtles,
feeding and governing the flock did
ot paſs to their ſucceſſors; it is a mere
ncy, the product of the brains of en-
uſiaſts; an opinion as deſtitute of
aſon as it is contrary to Scripture.
ut Proteſtants are by neceſſity driven
to it; ſince either the paſtors of God's
hurch muſt be ſtripped of all authority
decide controverſy, or the reforma-
on, which was ſet up in direct rebel-
n to that authority, muſt be looked
on as the work of Satan.

7. *If thy brother ſhall treſpaſs a-*
inſt thee, go and tell him his fault
tween thee and him alone: If he
all hear thee, thou haſt gained thy
other. But if he will not hear thee,
en take with thee one or two more;
at in the mouth of two or three wit-
ſſes every word may be eſtabliſhed.
nd, if he ſhall neglect to hear them,
ll it unto the Church: But if he ne-
ect to hear the Church, let him be
to thee, as an Heathen-man and a
blican. Matth. c. xviii. v. 15, 16, 17, 18.

If Proteſtants, to decline the force of
s ſentence, whereby the Son of God
s ſo plainly eſtabliſhed the juriſdiction
his Church for deciding controverſies;
I ſay, they ſhould pretend that the
words

words in the text relate not to article of faith, but only to criminal matters, t treſpaſſes of one private man againſt a nother. To give them an anſwer to th cavil, in the words of a learned author let them conſider, " That the greate " and moſt dangerous treſpaſſes, an " which, more eſpecially, (as being ſpiri " tual caſes) ought to be brought to th " ſpiritual-court of the Church, are ſuc " offences, by which the ſouls of many " the truth of religion, and the unit " of the Church, are endangered: I " then other treſpaſſes of our brothe " are matter of complaint, and of th " Church's cognizance, much mor " theſe. And, if in thoſe, where faith i " not concerned, we are obliged to hea " our Church-guides, how much mor " where faith was concerned?"

Unerring authority of the Church. Sec. ii. page 79.

In a word: the tribunal which Pro teſtants have ſet up to end diſputes o religion; to wit, *the Scripture, as eac of the contending parties ſhall expoun it to the beſt of their judgment*, is th very ſource where all controverſies tak their birth. It is a tribunal, which ha never ended any one controverſy be tween them and their adverſaries, no even among themſelves. For, the con tending parties having all an equal righ

judge of the controverſy, by the *written word*, the Diſpute can never ended till one of the parties is prevailed on by the other's reaſons to condemn themſelves. But, is it not much ther to be expected, that each one ll give judgment in favour of his vn opinion, and will remain ſtiff in s own ſentiments? And ſhould all the ſt of the world condemn him and his ct, he being as good a judge of the ntroverſy as they, has not he as good ight to condemn them again? Thus, ſchiſm irremediable in all the reformed Churches. For why ſhall not at be lawful to the *Valentinians*, hich was lawful to *Valentinus?* And hat was lawful to *Luther*, be lawful *utherans*? and what was lawful to *lvin*, be lawful to *Calviniſts?* That, to make new ſects and prefer their vn judgment before that of all others. For, have they not, according to eir own principles, all the ſame plea diſſenting from one another? the *reſbyterians* as good a plea to diſſent om the Church of *England*, as the urch of *England* pretended to have to ſent from the Church of *Rome*: The *dependents* as good a plea to diſſent om the *Preſbyterians:* and the *Quakers*,

kers as good a plea to diſſent from the
all? Each one by the reformation b
ing conſtituted a ſovereign judge of t
controverſy between them and the
adverſaries, and each one having pa
ſed *Judgment*, that their own par
is in the right and their adverſaries
the wrong.

But, to do our Proteſtants juſtice, t
tribunal of *private judgment*, is no i
novation of theirs, but a point of mu
higher antiquity: and, in this point,
muſt be owned, their religion is ve
ancient; no cuſtom having been mo
ancient, from the beginning of t
world, than for the refractory par
in all diſputes, to appeal from the jud
ment of lawful ſuperiours to their o
private judgment: And, ſince t
eſtabliſhment of the Church of Chri
from the firſt hereſy to the laſt, I believ
there was not one but appealed fro
the Church to the ſame tribunal; t
written word of God, of whoſe ſen
themſelves were to be judges. A
had all controverſies been allowed
be decided by this method, no arti
of the Chriſtian faith, but the being
a God, had been by this time left; eve
other article of the creed having be
condemned as contrary to the *writ*
wo

rd, at the tribunal of private judg-
ent, by one ſect or other. The Tri-
y, by *Arians* and *Semiarians:* The
arnation, by *Neſtorians*, and *Euty-* 2 Tim.
ians: the reſurrection, by Hymenæus c. ii. v.
d *Philetus*, &c. 17, 18.

POINT V.

ROTESTANTS maintain, That we cannot ſafely rely upon the judg-
nt of the Church and of general
ncils in controverſies of faith or
rals, becauſe the paſtors of the
urch are *but men*, and may err, and
y conſequently lead us aſtray, if we
entire obedience to their deciſions.
erefore they conclude it to be much
er to adhere only to the *written word* God. *As though every private man d woman among proteſtants, who e to be the interpreters of this written rd, were more than men and could err:* Or indeed were not far more like-
o err than the paſtors of the whole
urch of Chriſt; tho' conſidered only
an illuſtrious aſſembly, even without
gift of infallibility. But we ſhall now
ve this pretence of Proteſtants; *viz.*
at the Church of God may err, to
expreſsly contrary to the goſpel of
riſt.

1. *And*

Matth. c. xvi. v. 18. 1. *And I ſay alſo unto thee, thou a Peter, and upon this rock I will bu my Church, and the gates of hell ſh not prevail againſt it.*

If the Church of Chriſt ſhall at a time fall from the faith and doctr of Chriſt into damnable errours, Proteſtants pretend it did; then c tainly will the gates of hell prev againſt it: But Chriſt promiſed a foretold, that the gates of hell ſh not prevail againſt it; then, eit Chriſt was a falſe prophet, or he never permit his Church to err. S poſe it were written in the goſpel, t *the gates of hell ſhall prevail agai the Church;* would not Proteſtan from thence, immediately draw t concluſion? *Therefore the Church certainly err. Now the* goſpel teac the contradictory propoſition; *gates of hell ſhall not prevail againſt* do not Catholicks rightly conclude fr hence: *Therefore the Church will ver err?* But even ſelf-evidence is ſufficient to convince thoſe who blind; *becauſe they will not ſee.*

Matth. c. xxviii. v. 20, 21. 2. *Go ye therefore and teach all tions baptizing them, in the nam the Father, and of the Son, and of Holy Ghoſt, teaching them to obſe*

l things whatſoever I have com-anded you; And lo I am with you ways even unto the end of the orld.

I ſuppoſe Proteſtants will grant, that e Apoſtles by virtue of this promiſe our Saviour were *infallible*, and that oſe, who heard and obeyed their doc-ne, were fully ſecured from the dan-r of erring by following ſuch guides th whom Chriſt himſelf promiſed *to at all times*; who, though he ſits at e right-hand of God in Heaven, is *ad* of the Church on earth, Head both the head and the members, whom governs from Heaven itſelf. Now, s evident, that this promiſe, which Saviour made to his Apoſtles, to be h them at all times, and to aſſiſt ir miniſtry from Heaven till the rld ſhall end, did not regard *only the oſtles*, becauſe they were not to live *he end of the world;* but, the pro-e alſo reaches to their ſucceſſors, paſtors of the Church, who have ceeded the Apoſtles in their function, ſdiction and office of teaching the n and worſhip of Chriſt *to all na-s*. For, to thoſe who were ſent to *h all nations*, the promiſe is here lently made: But theſe can be no

Ad. Colloſ. c. i. v. 18. c. ii. v. 19.

other than the biſhops and paſtors
the Roman Catholick-Church; becauſe
they are the only *apoſtolical men*, nex
to the Apoſtles, that have effectuall
preached the goſpel of Chriſt to all na
tions; and converted all the idolater
that have hitherto been converted:
then, the Apoſtles were *infallible*, by vi
tue of this promiſe of Chriſt, it follow
that the Church, in all ages ſince, h
been infallible, by virtue of the ſame pr
miſe; and, moreover, that the Churc
of *Rome* is this infallible Church.

John c. xiv. v. 16. 3. *And I will pray the Father, a
he ſhall give you another Comforte
that he may abide with you for eve
even the Spirit of Truth.*

John c. xvi. v. 13. 4. *Howbeit, when he the Spirit
Truth is come, he will guide you in
all truth.*

It is true, the Holy Ghoſt was give
and ſent not only to the Apoſtles, b
to the faithful in general for their ſan
tification. But, here we may rema
that, this Divine gueſt is peculiarly p
miſed to the Apoſtles, by the name
the Spirit of Truth; to ſignify, t
they, being appointed paſtors of
Church, were to receive a pecu
gift of *teaching all Truth*, as i
contrary to hereſy and pernici
erro

rrours; and, by this means, as is y all ſides confeſſed, the Apoſtles, ho were men *fallible by nature*, ere however *infallible by privilege*, virtue of the promiſe here made. ow, this *Spirit of Truth*, was not romiſed and ſent only to the Apoſtles, ut to their ſucceſſors alſo, as may be learly deduced; Firſt, from the very ords of the promiſe, where the parcle *for ever* is inſerted; *That he may bide with you for ever*, which cerainly carries the grant here made beond the lives of the Apoſtles; and econdly, the ſame thing is plainly aught by *Eſaiah*, where, propheſying f the deſcent of the Holy Ghoſt to he Church of Chriſt, he aſſures us, at he ſame time, that this *Holy Spirit of ruth* ſhall never more depart out of . *My Spirit which is upon thee,* Iſaiah c. lix. *nd my words which I have put into* v. 21. *y mouth, ſhall not depart out of thy outh, nor of the mouth of thy ſeed, or out of the mouth of thy ſeeds ſeed, ayeth the Lord, from henceforth and r ever.* Now, from hence I argue; hey to whom our Saviour Chriſt proiſed the *Spirit of Truth to abide ith them for ever*, for the very end f teaching and guiding them into *all*

truth as it is contrary to hereſy and pe
nicious errours, can never be permitte
by Divince Providence to teach erro
againſt faith, and are, what, in oth
words, we call, *infallible*. But our S
viour Chriſt promiſed and ſent the Ho
Ghoſt, *The Spirit of Truth*, to his Ap
ſtles, and to the paſtors of his Chur
that ſucceed in their places, *to abi
with them for ever*, for the very end
guiding them into all truth: what
to be hence concluded, but that t
Church, under the unerring guidan
of the Holy Ghoſt, and providence
God, never has, in time paſt, never wi
in time to come, be permitted to tea
any the leaſt errour againſt faith
good morals?

1 Tim. c. iii. v. 14, 15. 5. *Theſe things write I unto th
hoping to come unto thee ſhortly: b
if I tarry long, that thou mayſt kno
how thou oughtſt to behave thy ſe
in the houſe of God, which is t
Church of the living God, the pill
and ground of the truth.*

That Church which God has eſt
bliſhed to be the pillar of truth, a
uphold it in the world, will never
permitted by him to fall into *damna
errours* and apoſtatize from the fa
of Chriſt; but, the Church of Ch

declared, in *Holy writ*, to be the illar and ground of truth, eſtabliſh-d by God to uphold truth upon earth: hen never did God, in time paſt, nor ill, in time to come, permit this hurch to teach errours againſt faith. This great point being clearly demon-rated from the *written word of God*, ore clearly than any other article of e Chriſtian-faith, That there is an erring providence of God over the hurch, which has ever preſerved it om all errours; what opinion muſt ey have of themſelves and their guides, o have ſeparated themſelves from e communion of this *infallible* hurch of Chriſt, upon a ſuppoſal of teaching *damnable errours* and nting a reformation in faith? Let ſects, *all* in general, remember, t, if this Church of Chriſt were from e beginning *infallible*, it follows, by eceſſary conſequence, that they who departed from it are hereticks d ſchiſmaticks in grain.

POINT VI.

ROTESTANTS maintain, That the whole Church of Chriſt not y may err, but alſo, that it hath ed in fact; and was corrupted with

damnable errours, *idolatry* and *ſ*
perſtition, for many ages before th
reformation; for which reaſon, th
pretend, they were obliged, in conſ
ence, to depart from this Church, a
to go out, as they uſually term it,
the midſt of Babylon.

Contrary to innumerable texts
Dan. c. their Bible. 1. *And in the days*
ii. v. 44. *theſe kings ſhall the God of heav*
ſet up a kingdom which ſhall never
deſtroyed: and the kingdom ſhall
be left to other people, but *it ſh*
break in pieces and conſume all th
kingdoms, *and it ſhall ſtand for ev*

All I aſk of Proteſtants here, is
grant what the prophet, in plain ter
foretold; That the *ſpiritual kingd*
or Church of Chriſt, is *never to*
deſtroyed, but *to ſtand for ever*.

Dan. c. 2. *I ſaw in the night viſions*, a
vii. v. *behold*, one *like the Son of Man ca*
13. 14. *with the clouds of heaven*, *and came*
the Ancient of Days, *and they brou*
him near before him. *And there w*
given him dominion, *and glory*, *an*
kingdom, *that all people*, *nations a*
languages ſhould ſerve him: his do
nion is *an everlaſting dominion*, *wh*
ſhall not paſs away, *and his kingd*
that *which ſhall not be deſtroyed*.

H

Here again, the ſame thing is fore-
old, in terms as plain as before, that
he ſpiritual kingdom of Chriſt, *is that*
which ſhall not be deſtroyed.

3. *He ſhall be great, and called the*
on of the Higheſt: and the Lord God
all give unto him the throne of his
ather David. *And he ſhall reign over*
he houſe of Jacob *for ever, and of his*
ingdom there ſhall be no end. Luke c. i. v. 32, 33.

This text is ſo plain and full, that,
ſuppoſe, more need not be produced
om the *written word* to convince the
oſt obſtinate Proteſtant, that the
hurch of Chriſt, which, according to
he ſtyle and phraſe of Scripture, is his
piritual kingdom, was, after its firſt
tabliſhment, to ſtand for ever, and
an never be overthrown.

To this, they reply: That, we are
iſtaken, if we think they maintain that
he Church of Chriſt was ever over-
rown: They, on the contrary, pro-
ſs, that the Church was never en-
rely ruined, but, even in the ages fore-
oing the Reformation, they own,
here was *a Chriſtian Church* which
ught *Chriſtianity*; though it was
mpure, and *corrupted with damn-*
ble errours, idolatry and ſuperſtition.

But

But, I ſhall prove, that this idea, whic
Proteſtants would give the world of
corrupted Church of Chriſt, is a me
ens rationis, a mere chimera, a co
tradiction in terms.

To make this clearly out, we mu
conſider, that the Church of Chriſt
different from all other *moral or po*
tical bodies of men, in as much as, t
Church is a *myſtical or ſpiritual bod*
which eſſentially conſiſts of true beli
vers and adorers of Chriſt: Now, n
thing but the profeſſion of the tr
faith and worſhip of Chriſt makes tr
believers; conſequently, that Churc
which has apoſtatized from the fai
and doctrine of Chriſt into *damnab*
errours and idolatry, and is thereb
become *impure* and *corrupted*; I ſa
that Church, after ſuch apoſtacy, is n
longer the Church of Chriſt or any pa
of his Church, but the ſynagogue of S
tan. If any one ſingle perſon, forme
ly profeſſing the true faith, falls afte
wards into ſome damnable hereſ
whatever that perſon was before h
fall, he is, however, after it, no longer
member of the Church of Chriſt: in lik
manner, if a whole nation of peopl
formerly profeſſing the faith and wo
ſhip of Chriſt, does afterwards apoſt
ti

e from the faith and doctrine of Chriſt, *Arianiſm;* for example, *Neſtorian-n*, or ſome other damnable hereſy idolatry, that nation, after its apoſta-, is no longer any part of the Church Chriſt: Then, by a parity of rea-n, if the whole Church, as Proteſtants etend, did in fact apoſtatize, from e faith and doctrine of Chriſt, into *mnable errours*, *idolatry* and *ſuper-tion*, for many ages before their re-rmation, it might much more pro-rly be called a *ſynagogue of ſatan*, an *the Church of Chriſt*; which, entially conſiſting of his true belie-rs and worſhippers, cannot admit of oſe impure qualities of *damnable er-urs*, *hereſy*, *idolatry* and *ſuperſti-n.* If Proteſtants, therefore, will end their reformation, which is built on a ſuppoſal, that the whole Church fore them was corrupted with *damn-le errours*, they muſt alſo main-n, that, during thoſe dark ages of our and ſuperſtition, which they call *midnight of Popery*, there was no urch of Chriſt at all upon earth, re being no one nation, country city, that profeſſed his true faith and rſhip for many ages; and conſe-ntly, his Church or ſpirtual king-dom

dom was entierly overthrown: Wh
is a direct contradiction to their Bib
where we read, that this ſpiritual kin
dom of Chriſt, was, after its firſt eſt
bliſhment, never more to deſtroy
but to ſtand for ever, and to ſee
downfall of other earthly kingdoms

Secondly, This charge of *idolat*
ſuperſtition and damnable errours,
gainſt the Church of Chriſt, is a
contrary to all thoſe texts of the Bib
where we are clearly taught, that
Church of Chriſt, is, by the grace a
favour of God, for ever eſtabliſhed
holineſs.

Pſalm lxxii. v. 5. 1. *They ſhall fear thee as long as ſun and moon endure, throughout generations.*

v. 7. *In his days ſhall the righteous flo iſh: and abundance of peace ſo long the moon endureth.*

According to the title prefixed to Pſalm, in the *Engliſh* Proteſtant tra lation, David here ſpeaks of the gl of the kingdom or Church of Ch Now, here we read, that the proſpe of the reign and the holineſs of the p ple, that adore him in all nations, ſ laſt as long as the ſun and moon r run their courſes in the heavens; wh takes in all ages to the end of the wo

2.

2. *And it ſhall come to paſs in the* Iſaiah
days, that *the mountain of the* c. ii.
rd's houſe ſhall be eſtabliſhed in the v. 2.
of the mountains, and ſhall be ex-
ed above the hills; and all nations,
ll flow unto it..... And the idols v. 18.
ſhall utterly abolish.

The title prefixed to this chapter, the Proteſtant-bible acknowledges, t *Iſaiah* here propheſies of *the com- of Chriſt's kingdom*, which all, but ws underſtand not of a *temporal* but *a ſpiritual Kingdom*, or his Church ich conſiſts of true believers. The erthrow of idolatry ſo plainly mark- in this propheſy, is very remarkable: , ſince idolatery was to be over- own by Chriſt, and yet, this glo- us work was not effected by himſelf erſon, whilſt upon earth; but we ſee aily accompliſhed by the Catholick urch, whoſe apoſtolical preachers e converted all the idolaters that have herto been converted, and are daily ouring with ſucceſs, for the conver- n of the reſt, in all the infidel parts of the rld; what can be more for the confu- n of Proteſtants who charge this ſame urch with idolatry? For, who can ieve this Church to be over-run with latry, at the very ſame time, they

ſee

ſee it is aſſiſted by the grace and po
er of Chriſt, to overthrow all the idol
and, to break the neck of *Dagon*,
the world over?

Iſaiah c. xxxv. v. 4, 5. 3. *Behold, your God will come* wi *vengeance*, even *God* with *a recompen he will come and ſave you. Then t eyes of the blind ſhall be opened, a the ears of the deaf ſhall be unſtoppe*

v. 8. *And a high-way ſhall be there, and way, and it ſhall be called The way holineſs; the unclean ſhall not p over it: but it* ſhall *be for thoſe: t way-faring men, though fools ſhall n err therein.*

The title of this chapter, in the *E gliſh* Proteſtant-bible is, *The flouri ing ſtate of Chriſt's kingdom.* No let Proteſtants conſider, how well th accuſation of the Church's *apoſtacy* grees with the character of holine here given to it by the prophet, who d ſcribes it even as *a high way of ho neſs;* a way that leads ſo plainly, ſo e ſily, ſo ſecurely to holineſs, that *wa faring men*, though fools, though ign rant and illiterate, if they will be b guided by it, *ſhall not err therein.*

Iſaiah c. ix. v. 7. 4. *Of the increaſe of his governme and peace there ſhall be no end, upon the throne of* David, *and upon his kin*

m, to order it and to eſtablish it with
dgment and with juſtice, from hence-
th even for ever: The zeal of the
rd of Hoſts will perform this.

That this chapter is to be interpreted the *Spiritual kingdom* or Church of riſt, the title of the chapter in the oteſtant-bible witneſſes. Now, here plain terms we read, that this ſpiri-al kingdom or Church of Chriſt, ould, from its firſt eſtabliſhment, *enceforth and for ever*, be order-*with judgment and with juſtice*, h which *idolatry, ſuperſtition and mnable errours* are no more com-tible then fire is with water, dark-ſs with light, or good with evil.

5. *And the Redeemer ſhall come to* Iſaiah
on, and to them that turn from c. lix.
anſgreſſion in Jacob, *ſaith the Lord:* v. 20,
for me this is my covenant with 21.
em: ſaith the Lord: my Spirit
hich is upon thee, and my words
hich I have put into thy mouth;
all not depart out of thy mouth, nor
of the mouth of thy ſeed; nor out
the mouth of thy ſeeds ſeed, ſaith
Lord, from henceforth and for ever.

According to the title of the chap-r in the Proteſtant-bible, this is *the venant of the Redeemer with his*

Church. And can any thing be mo
for the confuſion of Proteſtants? Fo
does not the prophet here, in the mo
ſignificant language, aſſure us, th
the truth of our Saviour's doctrin
which he at firſt taught to his Churc
ſhall never more depart out of it, b
ſhall continue to be profeſſed there
in all its purity, throughout all gen
rations? *My Spirit which is up
thee, and my words, which I ha
put into thy mouth, ſhall not dep
out of thy mouth, nor out of t
mouth of thy ſeed, nor out of t
mouth of thy ſeeds ſeed, ſaith the Lo
from henceforth and for ever.*

Jerem. c. xxxi. v. 31, 32, &c.

6. *Behold the days ſhall come, ſa
the Lord, and I will make a new
venant with the houſe of* Iſrael, a
with the houſe of Judah: *Not
cording to the covenant which I m
with their fathers, in the day tha
took them by the hand, to bring th
out of the land of* Egypt. (*Which
covenant they brake, although I w
an huſband unto them, ſaith the Lor
But this ſhall be the covenant tha
will make with the houſe of Iſra
(that is, with Chriſtians, who are
ſpiritual and true *Iſraelites*, accord

o St *Paul.*) *After these days, saith he Lord; I will put my law in their nward parts, and write it in their earts, and will be their God, and hey shall be my people.* Rom. c. iv. v. 12, c. ix. v. 6, 7, 8.

If this be the essential difference be-ween the old covenant and the new, hat the old one was only engraved *bon stone in letters*, but, the new is *written in the hearts of the faith-l*, by the grace of the Holy Ghost; nd, if this new covenant is *an everlast-g covenant*, as the prophet *Ezekiel* ures us it is, it follows, that there ever can be such a total apostasy of hristians from the law and doctrine of hrist, as Protestants pretend; because is *written in their very hearts* by race to prevent this very apostasy. If rotestants reply, that the application propheſies is an arbitrary thing, d that we have no authority thus to x the sense of the propheſy here cited; cut off their cavils, let them remem-r, that these very words of *Jeremiah* e applied to the Church of Christ, two different places by the Apostle; hom protestants must allow to be a od interpreter of the prophet. 2 Cor. c. iii. v. 7. c. xxxvii. v. 26. Heb. c. viii. v. 10. c. x. v. 16.

7. *And David my servant shall be ng over them, and they shall have* Ezek. c. xxxvii. v. 24. &c.

one shepherd; They shall alſo walk i my judgments, and obſerve my ſtatut and do them. Moreover, I will ma a covenant of peace with them, a I will place them, and multiply them and will ſet my ſanctuary in the mi of them for evermore.

All Proteſtants own, that greater a better promiſes are made to the Chur of Chriſt, then formerly to the ſyn gogue; nevertheleſs they pretend, th the promiſes made to the Church, a only *conditional: viz.* That, God w never withdraw his protection and ki providence from the Church, ſo long the Church ſhall continue in obedien to Him. But, here we may take notic that, ſuppoſing the promiſes made the Church are *conditional*, grace is the ſame time promiſed, whereby t condition itſelf ſhall be effectually p formed: As, in the words now cite God promiſes to the people in gener who live under the new law, gra whereby the ſhall effectually keep commandments: *They ſhall walk my judgments, and obſerve my ſtatut and do them:* Which, tho' not verif in every member of the Church, is ho ever verified at all times by the goo who are the more noble part of t

Churc

urch: Now, ſuch a promiſe, though nditional, if grace is promiſed too, to rform the condition, amounts to an abute promiſe of God, that the Church Chriſt ſhall never apoſtatize from m. For a confirmation of this be-f, he has promiſed to *ſet his ſanctu-y* in the midſt of the Church *for ever-ore*: proof ſufficient that the Church s never corrupted *with damnable er-urs, and become the kingdom of an-hriſt:* for, can it be true, that God s placed his ſanctuary in the kingdom antichriſt *for evermore*?

Now, let Proteſtants compare what prophets here ſay of the holineſs the Church of Chriſt, with that hi-ous idea which themſelves have of ſtate the whole Chriſtian Church s in before their Reformation, when y imagine whole Chriſtendom was r-run with idolatry and ſuperſti-n; and then, let them ſhew us, how ſe propheſies were verified during Church's *apoſtacy*, which, accord-to them, began very ſoon after the eaſe of the Apoſtles, and continued wn to *Luther*. And yet unleſs they clearly make out this dreadful charge inſt the whole Chriſtian Church, . *That it did apoſtatize from the*

faith and doctrine of Chriſt, into dam
able errours, idolatry, and ſuperſtiti
unleſs, I ſay, this charge can be ma
out, their Reformation cannot poſſi
ſtand, becauſe it is built upon t
very ſuppoſal, that the whole Chriſti
Church which was before them h
been thus corrupted for many ag
And therefore if this total apoſtacy
the Church of Chriſt be not true a
real fact (which nevertheleſs the *wr*
ten word of God proves to be the wi
eſt chimera that ever entered into
ordered brains.) If, I ſay, this th
charge, againſt the whole Chriſti
Church, be not true, they could ha
no cauſe imaginable for ſeparati
themſelves from it; and muſt
knowledge themſelves to be, at t
day, in a frightful ſtate of hereſy a
ſchiſm; which, if wicked, at the f
ſetting up, is not grown more innoc
ſince that time by the long continua
of it: For conſtancy in evil does not
ſen but encreaſe the blame; and if th
did ill who began it, they cannot be
nocent who continue it on, and by th
invincible obſtinacy, with all their mi
endeavour ſtill to add ſtrength to
ſchiſm: And not only the ringlead
but their followers too, have reaſon
trem

remble at the conſequences of being ngaged in ſo wicked a courſe; for not nly thoſe *who do evil*, but thoſe alſo *who conſent to the doers of it*, will un- oubtebly be ſharers with them both n the guilt and the puniſhment. Rom. c. i. v. 32.

POINT VII.

PROTESTANTS hold, That the Church of *Rome*, though once the ue Church of Chriſt, was become ſo npure and corrupt in her doctrine, hen the Reformation ſet out, that e is rightly judged to be *the whore Babylon*, mentioned by St *John* in e Revelations, *who hath made all ngs of the earth, and all people unk with the wine of her fornica- on.* Rev. xvii. 1, 2.

Contrary to the expreſs words of eir own Bible: *And I will betroth ee unto me for ever. Yea, I will troth thee unto me in righteouſneſs, d in judgment, and in loving kind- ſs, and in mercies: I will even be- th thee unto me in faithfulneſs, d thou ſhalt know the Lord.* Hoſea c. ii. v. 19.

So God ſpeaks of the Church, by mouth of the prophet *Hoſea*: w, before the Reformation, we know

know of no other Catholick Church o
earth, but that which held communio
with *Rome*, called the *Roman* Catho
lic Church: And can it be believed b
any but *Atheiſts*, that this ſpouſe o
Chriſt, whom God has *betrothed t*
himſelf in righteouſneſs and in faith
fulneſs for ever, is at length becom
the harlot of the Apocalypſe?

Eph. v. 24, 25. 2. *Therefore, as the Church is ſub*
ject unto Chriſt, ſo let wives be t
their own huſbands, in every thin
Huſbands, love your wives, even a
Chriſt loved the Church, and gav
himſelf for it: That he might ſanct
fy and cleanſe it by the waſhing
water by the Word. That he migh
preſent it to himſelf a glorious Church
not having ſpot or wrinkle, or an
ſuch thing, but that it ſhould be holy
and without blemiſh.

Now, let Proteſtants compare th
deſcription which St *Paul* has he
given of the beloved ſpouſe of Chri
holy, without ſpot, without blemish
with the deſcription given by St *Joh*
in the *Revelations*, of the whore
Babylon, and try whether theſe tw
deſcriptions, when they are underſtoo
of the ſame Church, can ſtand tog
ther in the ſame brain not cracked.

POIN

POINT VIII.

PROTESTANTS hold, That the great Antichriſt ſpoken of in Holy ripture, is the Pope of *Rome*, and s predeceſſors, who have ſate in St *eter's* chair, for the laſt thouſand ars and upwards.

Contrary to many clear texts both their Bible and Teſtament.

1. *Let no man deceive you by any* 2 Theſſ. *eans, for that day ſhall not come,* c. ii. *cept there come a falling away firſt,* v. 3. *d that man of ſin be revealed, the n of perdition.*

We find, by this text, that the great ntichriſt is one ſingle perſon, one e- egious impoſtor, who, by the Apoſtle, ſtyled *the man of ſin, the ſon of per- ion;* how ridiculous then are they, o make the great Antichriſt to be a g ſucceſſion of Popes, or a whole dy of falſe Doctors!

2. *Who oppoſeth and exalteth him-* v. 4. *f above all that is called God, or at is worſhipped; ſo that he as God teth in the temple of* GOD, *ſhewing nſelf that he is God.*

Let Proteſtants ſay, which of the pes, for the laſt thouſand years or wards, did declare himſelf to be d? If no ſuch thing was ever heard

of

of, then none of the Popes is A
chriſt, who, according to the chara
here given of him, will *exalt him*
above all that is called God, and
in the temple to be adored as God.

1 John c. ii. v. 22. 3. *Who is a liar but he that*
nieth that Jeſus is Chriſt? He is
Antichriſt that denieth the Father
the Son.

But, none of the Popes of the
thouſand years and upwards, did-e
deny either the Son or the Fath
Or ever queſtioned whether Jeſu
Nazareth was the Meſſiah or Chr
Then none of theſe Popes was A
chriſt.

1 John c. ii. v. 18. 4. *Little Children, it is the*
time; and as ye have heard that
tichriſt ſhall come, even now there
many Antichriſts, whereby we k
that it is the laſt time.

As for the Antichriſts here menti
ed, who were come in St *John*'s ti
the Popes of *Rome* they could not
unleſs you ſay, that St *Peter*, and
immediate ſucceſſors, who all ſuffe
martyrdom for the faith of Ch
and who were the Popes or biſhop
Rome in St *John*'s time, were A
chriſts. Who then were the A
chriſt's that St *John* ſpeaks of?

uld they be but the heretics of his
e, who oppoſed the doctrine of the
oſtolical Church? Theſe, by St
hn, are ſtiled *Antichriſts*, for ſo
ch as they were precurſors of the
eat Antichriſt, and *types* of him.
erefore does St *John*, in the very
xt verſe, ſay of them: *But they were* v. 19.
of us; for if they had been of us,
y would, no doubt, have continued
h us; but they went out, that they
ght be made manifeſt, that they
re not all of us.

. *And every Spirit that confeſſeth* 1 John
, that Jeſus Chriſt is come in the iv. 3.
h, is not of God; And this is that
it of Antichriſt, whereof you have
ard that it ſhould come, and even
w already is it in the world.

But, no one of the Popes or Biſhops
Rome that lived in St *John*'s time,
St *Peter*, I hope, nor St *Clement*,
any of his immediate ſucceſſors, nor
other of the Popes ſince, that we
e heard of, *did deny that Jeſus*
riſt is come in the flesh, or that
us, was Chriſt, the Meſſiah, the Son
God incarnate: Then none of the
pes are the Antichriſts mentioned by
John: But the perſons who are
matized by this Apoſtle with the
odious

odious name of Antichriſts, are t
heretics of thoſe times who denied
ſus to be the Son of God incarna
or the Meſſiah: Theſe were forer
ners of the great Antichriſt, who v
probably will teach the ſame doctri
John v: 43. proclaiming himſelf to be the Meſſia
as our Saviour himſelf ſeems to i
mate.

Dan. c. xi. v. 36, 37. 6. *And the king* (Antichriſt) ſ
*do according to his will, and he ſ
exalt himſelf, and magnify himſelf
bove every God, and ſhall ſpeak m
velous things againſt the God of go
And ſhall proſper till the indigna
be accompliſhed: for that which is
termined ſhall be done. Neither ſ
he regard the God of his fathers.
Nor regard any God: For he ſ
magnify himſelf above all.*

According to Proteſtants, this is
of Antichriſt: Now, let them nam
which of the Popes of *Rome has
nied the God of his forefathers?
magnified himſelf above every God?
ſpoke againſt the God of gods?* If n
of the Popes have done this, t
we are abſolutely certain, none of
Popes were Antichriſt.

2 Theſſ. c. ii. v. 9. 7. *Even him, whoſe coming is
the working of Satan, with all po*

l ſigns, and lying wonders: And Rev.
doeth great wonders, ſo that he xiii. 13.
keth fire to come down from hea-
n on the earth, in the ſight of men.
And he had power to give life unto v. 15.
image of the beaſt, that the image
uld both ſpeak, and cauſe that as
ny as would not worſhip the image
the beaſt ſhould be killed.

According to Holy Scripture, theſe the ſigns and prodigies, which will done by the great Antichriſt; but one of the Popes of *Rome* have done any prodigies like theſe: en, none of the Popes are Anti-iſt.

. *And I will give* power *unto my* Rev. xi.
witneſſes, and they ſhall propheſy 3.
houſand two hundred and *three-*
re days, clothed in ſack-cloth.----
d when they ſhall have finiſhed ver. 7.
r teſtimony, the beaſt that aſcend-
out of the bottomleſs pit, ſhall
ke war againſt them; and ſhall
rcome them, and kill them.

The Holy Scripture here inform us, ; toward the end of the world, two at prophets (*Enoch* and *Elias*) will ent, clothed in ſackcloth to preach work miracles againſt Antichriſt, the ſpace of *one thouſand two hun-*

dred and threeſcore days; at the e
of which term, the two prophets
to be ſlain by the beaſt, and to ſu
martyrdom: Now, let Proteſtants
which of the Popes is the beaſt t
has ſlain the two prophets *Enoch*
Elias: Or, if this extraordinary th
has never yet been done, we may
ſatisfied, and conclude; that none
the Popes is Antichriſt.

From the texts above cited, it is pl
even to demonſtration, that the g
Antichriſt who is mentioned by St *Jo*
in his firſt Epiſtle, and in the *Reve*
tions; as alſo by St *Paul* in his ſeco
to the *Theſſalonians;* and by
Prophet *Daniel*; never yet ſat i
Peter's chair at *Rome*. Could we
learn, what was the famous medi
for the brain, which the townſmen
Democritus formerly ſent to that p
ſopher, when they heard he was,
magination, building the ſtructur
this great world out of atoms, n
could it be more properly applied t
in the preſent caſe to thoſe who i
gine Antichriſt to be a long ſeri
the biſhops of *Rome*, ſucceſſors o
2 Theſſ. ii. *Peter*, who, inſtead of *oppoſing Ch*
as Antichriſt will do, have all conſta
profeſſed the faith of *Chriſt*, great

whom, at leaſt one hundred, have ſſered martyrdom for *Chriſt*, who, oreover, are continually ſending miſ-ners into all parts of the world, to opagate amongſt infidels the name of *riſt*; from whom, in a word, al-oſt all nations of the Chriſtian world, , at firſt, receive their Chriſtianity, *gland* in particular. Thoſe who ve ever looked into ſcripture, muſt arly perceive, that the great Anti-riſt there mentioned, is one ſingle rſon, the greateſt of all impoſtors o will make his appearance a little ore the day of judgment; will y Jeſus Chriſt, and, in his place, pro- Belarm. m himſelf to be the Meſſiah and de Rom. d; will do great prodigies, and reign Pont. c. great proſperity for about three xiv. and rs and a half, perſecuting the c. xii. urch beyond all the tyrants that nt before him. It is true, St *John* kes mention of ſome Antichriſts t were already come in his time; his meaning cannot be, that the at Antichriſt himſelf was then come erſon, but only, that he had ap-red in his *Precurſors*, and ſuch wick-men as were *types* of him. Now, he very characters he gives of e, we know they could not be the

Popes and Biſhops of *Rome* that we
in St *John's* time, for theſe were
other than St *Peter*, and his immedia
ſucceſſors, who, for the firſt three hu
dred years after Chriſt, almoſt eve
one ſuffered martyrdom for the fai
of Chriſt: But much rather, the An
chriſts that were come in St *John*
time as *Precurſors* of the great An
chriſt, were the hereticks of that ag
eſpecially ſuch as denied our Savio
to be the Meſſiah; which is the ve
doctrine that Antichriſt himſelf w
teach in perſon. So all the ancie
ever underſtood this matter. Now,
appeal to all ſober Proteſtants, wheth
our interpretation of Scripture, or thei
in relation to Antichriſt, is the m
probable. They will do well, at t
ſame time, to reflect, whether th
their monſtrous ſlanders, againſt t
Church of Chriſt, and the heads of
ſtyling one the *Whore of Babylon*, a
the other *Antichriſt*, are not *damna*
ſins, of which they muſt give a t
rible account one day to God: A
what opinion they ought to have o
religion, which, by a principle that
intrinſick and eſſential to it, teaches
its followers daily to utter theſe abo
nable ſlanders.

POIN

POINT IX.

PROTESTANTS hold, That no privilege or power was granted by our Saviour Christ to St *Peter*, above the reſt of the Apoſtles, but that they were all equal in power and authority: and that the Scriptures reveal no ſuch thing as St *Peter's* ſupremacy, nor conſequently the ſupremacy of his ſucceſſors the Biſhops of *Rome*.

Contrary to the expreſs words of the Goſpel

1. *So when they had dined, Jeſus ſaith to* Simon Peter, Simon, ſon *of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith unto him again the ſecond time,* Simon ſon *of* Jonas, *loveſt thou me? He ſaith unto him; Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.* John xxi. 15, 16.

2. *And I ſay unto thee, that thou art* Peter (*or Rock*) *and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven; and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: And whatſoever* Matth xvi. 18,

thou shalt looſe on earth, shall be looſed in heaven.

In the firſt of theſe texts, a commiſſion is by our Saviour given to St. Peter of *feeding* or *teaching* both the lambs and the ſheep, which does moſt fully compriſe the whole flock of Chriſt, as well paſtors as people; for of the lambs and the ſheep the whole flock is compoſed.

In the ſecond text, a power is given to the ſame Apoſtle, of *ruling* and *governing* the flock in ſpiritual matters, which ſpiritual power is expreſſed by *the keys of the kingdom of heaven*. For, as Doctor Hamond, a noted divine of the Church of *England*, remarks, what is here meant by the keys
Iſaiah xxii. 22. is beſt underſtood by *Iſaiah*; where they ſignify ruling the whole houſe or family of the king, and this being accommodated by Chriſt to the Church denotes the power of governing in it.

In token of this ſupreme power given to St *Peter* by our Saviour, we find him conſtantly ſet in the firſt place whenever the Apoſtles are named in the Goſpels: Nay, by St *Matth.*
Mat. x. 2. Acts ii. 14. and c. x. he is not only named Firſt, but called the *firſt*. As a further confirmation of the ſame, we find him preaching
Gal. ii. 7.

Go

Goſpel the firſt of all the Apoſtles, both to *Jews* and *Gentiles*: The Holy Scripture bearing evidence, that God who elected St *Paul* to be the Apoſtle of the *Gentiles*, made choice of St *Peter* to be the *Apoſtle both of Jews and Gentiles*. I hope, this may be ſufficient for the preſent to ſatisfy Proteſtants, that the Scriptures are not entirely ſilent of St *Peter's* ſupremacy. When they produce a text of the Goſpel as clear; where the keys of the kingdom of Heaven are given to temporal princes, we ſhall, without ſcruple of conſcience, then confeſs them to be heads of the Church in ſpirituals and temporals, and the fountains of all eccleſiaſtical juriſdiction.

Gal. ii. 8.

Acts xv. 7.

Now, if the Scripture has revealed St *Peter's* ſupremacy, it has, by conſequence, revealed the ſupremacy of the Popes or Biſhops of *Rome*, who are the ſucceſſors of St *Peter*, and inherit his power and privilege. For, it muſt be granted, that the powers which were given by our Saviour to St *Peter*, deſcend to all his ſucceſſors; or, we muſt ſuppoſe, the form of Church government, which Chriſt originally eſtabliſhed, was only to laſt for St *Peter's* life, and then to end. But then, if the pow-

ers

ers granted to St *Peter* where to en
with his life, and not to be tranſmite
to his ſucceſſors; by the ſame reaſon
Quakers and Enthuſiaſts will ſay, tha
the powers which our Saviour gave t
all the Apoſtles of preaching the go
ſpel, of baptizing, of adminiſtring th
Lords Supper, of remitting and retain
ing ſins, expired alſo with them, an
that now there is *no ordinary paſtora*
power in the Church of preaching th
goſpel, and adminiſtring the Sacra
ments, but that this power ended wit
the Apoſtles, in like manner as the ſu
premacy is ſaid to have ended with S
Peter. But if, on the contrary, St *Peter*
power deſcends to all his ſucceſſor
then have the Biſhops of *Rome*, wh
are his undoubted Succeſſors, at th
day, *the keys of the kingdom of heave*
and a commiſſion from Chriſt, to fee
both the *lambs* and the *ſheep*, to teac
and to rule, in *ſpiritual matters*, th
whole flock of Chriſt, both paſtors an
and people, clergy and laity, king
and their ſubjects; which proteſtan
muſt either confeſs or deny, one of th
plaineſt truths in the goſpel.

POIN

POINT X.

PROTESTANTS hold, That the ſaints deceaſed know not what paſſ- here on earth, and that they can- ot hear the petitions which we adreſs them when we implore their inter- eſſions.

Contrary to the goſpel. 1. *I ſay* Luke xv. 7. *nto you, that likewiſe joy ſhall be heaven, over one ſinner that re- enteth, more than over ninety and ine juſt perſons which need no re- entance. Likewiſe, I ſay unto you,* ver. 10. *ere is joy in the preſence of the an- ls of God, over one ſinner that re- enteth.*

The angels in Heaven, therefore, now when a ſinner repents, and the ints in heaven alſo know it; for, the ints in heaven, according to the goſ- l, are equal to angels ἰσάγγελοι *they are* Matth xxii. 30. Luke xx. 36. *the angels of God in heaven: They e equal unto the angels.* But if the ints and angels in heaven, have ſo clear knowledge of the repentance of ſin- rs, which, being in the heart of an, is one of the moſt ſecret and hid- n of all things; if, I ſay, nevertheleſs, od, who is the ſearcher of hearts, re- als this thing to them in the ſtate of ory, why cannot they, at laſt, by reve- lation

lation from God, know our prayer
when we desire to impart our thoughts
to them, notwithstanding the distance
between them and us?

Rev. v. 8. 2. *And four* and *twenty elders fe*
down before the Lamb, having eve
one of them harps and golden phia
full of odours, which are the praye
of saints.

Rev. viii. 4. 3. *And the smoke of the incens*
which came *with the prayers of th*
saints, ascended up before God out
the angels hand.

Here we learn, that the blessed off
to God not only their own prayers, b
our prayers too; which they could n
possibly do if they knew nothing
them.

Luke xvi. 23, &c. 4. *And in hell he lift up his eye*
being in torments, and seeth Abraha
afar off, and Lazarus *in his bosom*
And he cried, and said: Father
braham, *have mercy on me, and se*
Lazarus *that he may dip the tip of h*
finger in water, and cool my tongu
for I am tormented in this flame. B
Abraham *said: Son, remember, th*
thou in thy life time receivedst t
good things, and likewise Lazarus e
things: But now he is comforted, a
thou art tormented. And, besid

ll this, between us and you, there a great gulf fixed; &c.

If this damned ſoul knew what paſſed that place where *Abraham* and *Lazarus* were, and *Abraham* could hear m, and he hear and diſcourſe with *braham*, notwithſtanding they were *far off* and a *great gulf*, or chaos, was terpoſed between them; Proteſtants ay know from hence, that ſpirits converſe at a diſtance; and therefore the ſtance of place between heaven and rth, is no reaſon why the ſaints, that e in glory, cannot hear the prayers thoſe on earth who implore their interceſſion.

5. *Therefore the heart of the king* 2 Kings
Syria *was ſore troubled for this* vi. 11.
ing, and he called his ſervants, d ſaid unto them, Will ye not ſhew which of us is for the king of Iſ-
l? *And one of his ſervants ſaid:* v. 12.
ne, my lord, O king: But Eliſha *prophet, that is in* Iſrael, *telleth king of* Iſrael, *the words that thou akeſt in thy bed-chamber.*

Let Proteſtants here obſerve, that the phet *Eliſha* (or *Eliſeus*) knew what s ſaid by the king of *Syria* in his pri- bed-chamber in *Damaſcus*, at the ne time the prophet was in *Dathan*.

It

It is related alſo in the ſame book
2 Kings v. 25, 26. *Kings*, how the ſame prophet kne
what was ſaid and done at a great di
tance off by his ſervant *Gehaſi* a
Naaman Syrus. Now, if this proph
knew, *by the light of propheſy*, wh
paſſed at ſo a great diſtance from hi
then certainly, the ſaints in heave
by the light of glory, may know wh
paſſes here on earth.

Rev. xii. 10. 6. *And I heard a loud voice, ſa
ing in heaven: Now is come ſalv
tion and ſtrength, aud the kingd
of our God, and the power of
Chriſt; for the accuſer of our b
thren is caſt down, which accuſ
them before our God day and nigh*

This is ſaid of one of the wicked ſ
rits who accuſed the ſervants of God
and night, aud conſequently, muſt
ſuppoſed to know what paſſes in
converſation of men upon earth. P
teſtants themſelves deny not, that
devils know what is tranſacted in
world, and that they hear the ſuppli
tions of the magicians their votaries;
ſurely, the bad angels are not more ac
in knowledge than the good ange
and, I hope, we may be allowed to
tribute as much knowledge, at le
to the bleſſed ſpirits, as Proteſta

to the wicked ſpirits. Let us then clude, that the ſaints and angels in ven, know the contents of our yers.

There are two ways of praying to l by the interceſſion of the ſaints ctiſed in the Catholick Church: One, n we beſeech God to grant our pe- ns for the ſake of his ſaints: The er, when we petition the ſaints mſelves to intercede with God for Proteſtants oppoſe both theſe ctices.

irſt: They hold: That we ought to beſeech God to grant our peti- ns for the ſake of his ſaints; nor we receive any benefit by their me-

ontrary to the expreſs words of Bible. *Remember* Abraham, Exod. c *and* Iſrael, *thy ſervants to whom* xxxii. 13. *ſwareſt by thy own ſelf, and ſt unto them, I will multiply your as the ſtars of heaven, and all land that I have ſpoke of, will I unto your ſeed, and they ſhall in- it for ever. And the Lord re-* ver. 14. *ed of the evil which he thought to nto his people.*

e here, how plainly is written, that es prayed to God to ſpare the

children of *Israel*, for the ſake of t
holy patriarchs *Abraham*, *Iſaac* a
Jacob: The Scripture at the ſame ti
bearing witneſs, that this prayer
Moſes for the *Iſraelites* was heard.

Iſaiah xxxvii. 35. 2. *For I will defend this city, ſave it for my own ſake, and for ſervant* David's *ſake.*

Here we read, that God protected
holy city of *Jeruſalem*, in the days
king *Ezechias*, for the ſake of h
David, when it was upon the point
being plundered by *Senacheri*
Therefore the merits of the ſaints w
are dead do benefit the living.
the ſame time, we confeſs, that
merits of the ſaints are acceptable
God through the ſole merits of Chr
who, by his death, merited that gr
which made them ſaints and by wh
they merit the favour of God, and
rewards which he has promiſed.

2 Chron. vi. 42. 3. *O Lord God, turn not away face of thine anointed, remember mercies of* David *thy ſervant.*

So prayed *Solomon* at the dedica
of the temple; laying before God
merits of king *David*. So prayed
people of God who lived under the
law; laying before God the mer
of *Abraham*, *Iſaac* and *Jacob*;

que

ently alledging the merits of their
nts deceaſed to move God to mercy;
o, as the Scripture itſelf teſtifies,
the ſake of theſe holy patriarchs,
often ſpare their ſinful poſterity.

Secondly, Proteſtants hold, That it
not lawful to invocate the ſaints or
gels, or beg of them to intercede
h God for us.

Contrary to the words of their
ble.

1. *The Angel, which redeemed me* Gen.
m all evil, bleſs the lads; and let xlviii. 16.
name be named on them, and the
mes of my fathers Abraham *and*
ac: *And let them grow unto a mul-*
ude in the midſt of the earth.

We have here an expreſs warrant
m the word of God, for the invo-
ion of angels: and by conſequence
the invocation of ſaints.

2. *Then the angel of the Lord an-* Zech. i.
ered and ſaid, O Lord of Hoſts, 12.
w long wilt thou not have mercy on
ruſalem, *and the cities of* Judah,
ainſt which thou haſt had indigna-
n theſe threeſcore and ten years?

This proves, that the holy angels
ercede with God for us; and, can it
doubted, that the ſaints in heaven
the ſame? Now, if the ſaints and

angels in heaven pray for us, why sh
it not be lawful to beg of them to p
for us? Yet, we are well assured, t
the Church of *Rome* professes no m
by *invocation of saints and ange*
for which most innocent practice
many millions of devout Christia
are, by Protestants, accused of idolat

Against this article of our fa
Protestants object; That to have
course to the intercession of the sai
is an injury done to the mediation
Christ.

Contrary to the doctrine of the h
Scripture, where we are expre
taught to have recourse to the pray
and intercessions of holy persons.
Gen. xx. 17. *Abimelech* had recourse to *Abrah*
and the three friends of *Job*, to
Job xlii. 7, 8. holy patriarch to pray for them:
Heb. xiii. 18. St *Paul* himself to his flock; w
1 Thess. v. 25. Protestants think allowable and acc
ing to the *written word*: But, most
it is, that as much injury is don
the mediatorship of Christ, by pray
the living to intercede with God for
and employing their mediation, a
praying the saints deceased to inter
for us. We may then rest satisfied,
it is no injury at all to the media
ship of Christ to implore the interce

the ſaints; becauſe theſe ſaints themſelves, whether living or deceaſed, tercede and pray to God for us *rough the mediation of Chriſt, and t without it;* ſo that both we and ey have *but one Mediator between* 1 Tim. ii. 5. *d and man; the man Chriſt Jeſus.* Proteſtants reply, That it is a vain ng to employ the interceſſions of e ſaints, when we know that God mſelf is ready to hear our petitions. To whom we anſwer; that this arment as well proves the unlawfulneſs recommending ourſelves to the pray- of the living as to the interceſſion the ſaints deceaſed. Yet the holy ipture in many places authorizes us recommend ourſelves to the prayers he living ſaints and devout Chriſti-. This St *Paul* himſelf frequently deſire the prayers of his flock at *heſus*, *Theſſalonica*, *Coloſſus*, and Eph. vi. 19. where. Did this Apoſtle then do a 2 Theſſ. iii. 1. thing in having recourſe to the Col. iv. 3. yers of the faithful? Or, may we Rom. recommend ourſelves to the pray- xv. 30. of holy perſons, through a prece, that God, being ready to hear petitions, there is therefore no need mploying the interceſſions of others? w, if it is not a vain thing to re-

commend ourſelves to the prayers
the ſaints that are living, neither is i
vain thing to recommend ourſelves
the prayers of the ſaints deceaſed. F
why I may lawfully deſire a holy p
ſon to pray and intercede for me wh
he is in his mortal life, but not af
he is glorified, the moſt ſubtle Pro
ſtant alive will be puzzled to give a go
reaſon.

They return to the charge o
more: that, to employ the interceſſi
of the ſaints is injurious to God,
cauſe it ſeems as if we really belie
the ſaints would be more merciful
good to us than God; otherwiſe, w
do we rather chooſe to addreſs ourſe
for help to them, than to Him wh
the Author of all our good, and
Giver of all good gifts?

This objection, which to Proteſt
ſeems ſo very plauſible, is, notw
ſtanding, directly contrary to the p
words of their Bible, as will appea
what follows: *Now, therefore, re*
Gen. xx. 7. *the man his wife, for he is a pro*
and ſhall pray for thee, and thou
live. . . . . So Abraham *prayed*
God, and God healed Abimelech
his wife, and his maid-ſervants,
they bare children.

And it was ſo, that after the Lord Job xlii.
ad ſpoken theſe words unto Job, *the* 7, &c.
ord ſaid to Eliphaz *the* Temanite;
y wrath is kindled againſt thee, and
gainſt thy two friends, for ye have not
oken of me the thing that is right,
my ſervant Job *hath. Therefore,*
ke unto you now ſeven bullocks, and
ven rams, and go to my ſervant Job,
nd offer up for yourſelves a burnt-
fering. And my ſervant Job *ſhall*
ay for you, for him will I accept;
ſt I deal with you after your folly,
that ye have not ſpoken of me the
ing that is right, like my ſervant
ob.

Theſe words of God utterly over-
row all objections of Proteſtants a-
ainſt the invocation of ſaints. For,
o we not here read, that God himſelf
nt wicked men to the ſaints to in-
rcede for them? Yet, no one pre-
nds to conclude, from hence, that
eſe ſaints were more eminent in
ercy and goodneſs than God himſelf:
t, we rather conceive, if was through
s mercy, theſe great ſaints were found
intercede for the wicked, and, by
eir prayers, ſave them from deſtruc-
on; through his mercy it is, that we
ve ſuch powerful and illuſtrious ad-

vocates

vocates to ſhield us againſt his ange
Even thoſe ſinners, who are harden
againſt all that is good, and are co
to that pitch, as to be delighted wi
the ſlavery of the devil, unwilling
go out of it, and, therefore, cannot
ſuppoſed to pray for themſelves, ha
ſtill this relief left, that the ſaints a
angels in heaven, as well as the ſe
vants of God upon earth, pray ze
ouſly for them, and often prevail up
God to touch them with his grace mo
powerfully, and convert them. An
when this happens, is it not owing
the mercy of God, that you have ſo
powerful ſaint, who has more inte
at the court of heaven, and interced
for you, when you are paſt the thoug
of praying for your own ſalvation?
the queſtion be put, Why God, w
is infinitely merciful to us himſelf,
better pleaſed to receive addreſſes f
ſinners from the ſaints, than to rece
addreſſes from ſinners themſelves? T
James v. 16. Holy Scripture gives this anſwer, Th
the prayers of the juſt are more p
valent with God than the prayers
the wicked; the order of his juſtice
requiring: at the ſame time, his m
cy for the wicked moſt eminently a
pears, in ſparing them at the inter
ſion of the juſt.

POIN

POINT XI.

PROTESTANTS hold, That the holy reliques of our Saviour, as the roſs whereon he died, &c. Or the odies and reliques of the ſaints, ought ot to be honoured; and that God does ot work miracles by them.

Contrary to the goſpel. 1. *And a woman that had a bloody flux for welve years came behind him, and uched the hem of his garment. For e ſaid to herſelf; If I only touch the m of his garment, I ſhall be cured. nd Jeſus turning back, and ſeeing r, ſaid, Be of good heart, daugh-r, thy faith hath made thee whole. nd from that time the woman was red.* Matth. ix. 20, 21, &c.

Here a miracle is wrought in favour a woman for devoutly touching a ique; to wit, the hem of our Sa-our's garment: At the ſame time, expreſsly commends her faith for ſo ing. Now, it is impoſſible, that riſt, who is truth himſelf, ſhould rk a miracle in favour of an errour, that he ſhould commend a perſon's th, if it were vain and ſuperſtitious d not true faith. Then the faith, ich *Roman* Catholicks have in holy ques is true faith.

2. *And*

2 Kings xiii. 20, 21. 2. *And* Eliſha *died, and they buri him, and the bands of the* Moabi *invaded the land at the coming in the year. And it came to paſs as th were burying a man, that behold, th ſpied a band of men. And they c the man into the ſepulchre of* Eliſh *and when the man was let down, a touched the bones of* Eliſha, *he re ved and ſtood up on his feet.*

Does not God then work mirac by the reliques and dead bodies of t ſaints? But this text needs no co ment; It is, I hope, ſufficiently cl of itſelf to open the eyes of Proteſtan and make them ſenſible of their fo in ſcoffing at the ſaints reliques.

Acts v. 14, 15. 3. *And believers were the more ad to the Lord, multitudes both of m and women. Inſomuch, that t brought forth the ſick into the ſtree and laid them on beds and couch that, at the leaſt, the ſhadow of Pe paſſing by, might overſhadow ſom them.*

The Holy Scripture here rema that the primitive Chriſtians ha ſingular veneration for the very ſha of St *Peter*'s Body: May not *Ro* Catholicks then, without ſuperſti or idolatry have as much venera

the body itſelf of St *Peter*, now ſoul is in glory, as thoſe primitive riſtians had for the ſhadow of it?

4. *And God wrought ſpecial mira-* Acts xix.
s by the hands of Paul, *ſo that from* 11, 12.
body were brought unto the ſick,
ndkerchiefs or aprons; and the di-
ſes departed from them, and the
il ſpirits went out of them.

When God works miracles at the ines of the ſaints, either *by their dead dies*, in the cure of diſeaſes, in the ſurrection of the dead, &c.; as he at the ſepulchre of the prophet *Eli-us*; or when he works a miracle *in eir dead bodis*, by preſerving them corrupted, we Catholicks think ſuch racles to be a Divine atteſtation of ir ſanctity; and any part or particle the ſaint's body, or what has touched body we eſteem *a relique*. Now, ether thoſe *handkerchiefs and aprons* ich had touched the body of St *Paul*, ntioned in the text now cited, were of this kind, and how far ſuch reliques y have a virtue againſt diſeaſes and ſpirits, let the plain words of the t itſelf inform Proteſtants. And hal, let them conſider well, whether ir Holy Religion, which teaches them ceſſ at the reliques of the ſaints, does,

in

in this particular, agree with the *written word of God?*

POINT XII.

MAny Proteſtants hold, That it not lawful to keep graven images or pictures of Chriſt, or of the ſaints and angels in our Churches: All Proteſtants maintain; that to have a veneration for ſuch holy images for the ſake of the prototypes or parties, who are there by repreſented, is abſolutely unlawful. Nay, that all ſuch veneration of holy images is idolatry.

Contrary to their Bible. 1. *And*

Exod. xxv. 18. *thou ſhalt make two cherubims of gold of beaten work ſhalt thou make them in the two ends of the mercy ſeat.*

1 Kings vi. 23. 2. *And within the oracle, he made two cherubims of olive tree, each ten cubits high.*

ver. 29. 3. *And he carved all the walls of the houſe round about with carved figures of cherubims, &c.*

1 Chron. xxviii. 19. 4. *All this the Lord made me understand in writing, by his hand upon me, even all the works of this pattern.*

Theſe texts which inform us, that there were holy images (and that by pattern from God himſelf) as well

e Moſaick-tabernacle, as in *Solomon's* mple, are a ſufficient juſtification of *man* Catholicks retaining and keep- holy images in their churches, ora- ries, and houſes; which pious prac- e, we ſee, is clearly grounded on the *itten word of God.*

From the ſame texts we may gather, at theſe words: (*Thou ſhalt not make th ſelf any graven image, nor the eneſs* of any thing, *that* is *in heaven ove, or, in the earth beneath, or, in waters under the earth. Thou ſhalt bow down nor worſhip them*): I , it is plain, from the texts above ed, that theſe words, in their true aning, did only forbid the making d worſhipping of idols, or images falſe gods, ſuch as were adored at t time by the heathens; but the uſe *holy images* were not forbidden, herwiſe the carved cherubims had ne- been ſet up in the very temple of d by his own command. Exodus xx. 4.

The doctrine of the *Roman* Catho- k-Church, concerning holy images, nſiſts in two points, and is fully ex- eſſed in theſe words of the Council *Trent*:

Firſt, "That the images of Chriſt, of the Virgin *Mary* mother of God, Seſſion. xxv. de invocat. &c.

" and of other ſaints, are to be ke
" eſpecially in churches."

Secondly, " That due honour
" veneration is to be given them."

As to the firſt point; That
images may be kept, eſpecially
churches; this, from the *written wo*
is already fully proved.

As to the ſecond point; *That*
honour and veneration is to be gi
them, will be no hard taſk to dem
ſtrate; ſince, all ſides allow, that
ſonsmay be affronted or honoured
their images, and that the honour
affront which is done to images
dounds naturally upon the prototy
or originals which are repreſented
them. For, the very being of ima
being relative, conſequently, the hon
or reſpect, which is ſhewn to them
not ſtop at the images themſelves;
is referred to the parties they relate
and is, therefore, by Catholicks, c
a relative honour. For inſtance, w
we treat an image of our Sav
Chriſt with due reſpect, our thou
do not ſtop at the image, but go h
er; for no ſooner have we his im
before our eyes, but we have
thought or imagination of him in
mind; and to him the honour is d

W

hen the primitive Chriſtians, as is ated in the *Acts*, ſhewed a reſpect d veneration for the ſhadow of St *ter*, as he walked the ſtreets of *Je-ſalem*, did the honour and reſpect y ſhewed, ſtop at his ſhadow, at his age and likeneſs, or was it referred his perſon? And, when we ſhew the reſpect and veneration to his pic-e, is this any more idolatry in us n it was in them? Let Proteſtants ſider well, whether this very thing, ich they ſo loudly condemn, is not ly done by themſelves, without re-tion: mere natural reaſon teaching m to honour the prototypes or o-inals in their images. For, when y erect ſtatues to the memory of ir kings and great men, who have e ſervices to their country, and pro-e the pictures of their anceſtors to be de and kept with honour and reſpect, ppoſe, they do not pretend, that the nour is done to thoſe inanimate fi-es, but to the parties who are there-repreſented; ſo that their true aning is to honour thoſe perſons in r images. Now, if natural reaſon taught all men, even Proteſtants, honour great and illuſtrious perſons heir images, why we may not ſhew

Acts v. 15.

this mark of honour and respect
Christ and his saints, why we may n
honour Christ in his image as well
they do their earthly kings, let the
give a good reason, if they can.
the mean time, let them know, th
no *divine honour* is by us given eith
to images, or to any creature, but
God alone. Let them know this fr
the express decree of our seventh G
neral Council, held *anno Domini* 7
and long ago received by both *Gr*
and *Latin* Church, where we
Tom 7. Con. Lab. Action 7. Col. 555. taught; "That to the figure of
"holy Cross, as also, to other ima
"of Christ, and of our Lady his m
"ther, of angels and saints, may
"given an honourary respect and
"neration, (τιμητικην προσκυνησιν);
"by no means that supreme worsh
"or true *Latria* (λατρειαν) which
"comes only the Divine nature."

POINT XIII.

MAny Protestants hold, That i
absolutely unlawful to make
keep in our churches images or
tures of God; because God is o
spiritual and invisible nature which
man has seen in any form.

Contr

Contrary to their Bible. 1. *In the year* Isa. vi. 1.
at king Uzziah *died, I saw also the*
Lord sitting upon a throne, high and
lifted up, and his train filled the
temple. . . . . For mine eyes have seen ver. 5.
the King the Lord *of Hosts.*

2. *I beheld till the thrones were cast* Dan. vii.
down, and the Ancient of Days did 9.
sit, whose garment was *white as*
snow, and the hair of his head like
the pure wool; his throne was like
the fiery flame, and *his wheels* as
burning fire.

3. *I saw the Lord sitting on his* 1 Kings
throne, and all the host of heaven xxii. 19.
standing by him, on his right hand
and on his left.

If God appeared in a vision to the prophets in this form, then he may be figured in the same form: For, why histories of Holy Scripture may not be pictured, no good reason, surely, can be given. Especially, since Catholicks do not pretend, that such pictures represent God in his true nature, (which we know is purely spiritual, invisible, incomprehensible, not to be expressed in lines and colours), but only the visions in which he has appeared.

POINT XIV.

PROTESTANTS hold, That th
is no purgatory, or third place,
middle ſtate of ſuffering ſouls in
other world; and, that it is a vain
ſuperſtitious cuſtom, to pray for
dead.

Contrary to the written word of G

Matth xii. 32. 1. *And whoſoever ſhall ſpeak a w againſt the Son of man, it ſhall remitted unto him; but he that ſ ſpeak againſt the Holy Ghoſt, it ſ not be forgiven him, neither in t world, neither in the* world *to com*

Theſe words of our Saviour leave room to doubt, but ſome ſins are mitted in the other world: But th are no ſins in heaven, and none can remitted in hell: Then, there muſt a third place, or middle ſtate of ſo in the other world, which is neit hell nor heaven.

1 Cor. iii. 10, 10 15. 2. *According to the grace of G which is given unto me, as a maſter-builder, I have laid the fo dation, and another buildeth th on. But let every man take heed he buildeth thereupon. For other fo dation can no man lay than that is l which is Jeſus Chriſt. Now, if any build upon this foundation, gold, ſil*

preci

recious ſtones, wood, hay, ſtubble: very man's work ſhall be made ma- feſt. For, the day ſhall declare it, ecauſe it ſhall be revealed by fire: nd, the fire ſhall try every man's ork, of what ſort it is. If any an's work abide, which he has uilt thereupon, he ſhall receive a re- ard. If any man's work ſhall be urnt, he ſhall ſuffer loſs: But, he mſelf ſhall be ſaved, yet ſo, as by re.

Whether by the *wood*, *hay* and *ſtub- e*, here mentioned, is meant curious d unprofitable doctrine, rather phi- ſophical than apoſtolical, which ſome eachers of the goſpel, like the *Corin- ian* doctors, build upon the founda- n of the true faith; or whether, by e *wood*, *hay* and *ſtubble*, are meant her leſſer ſins and imperfections, which e better ſort of Chriſtians, who, hold e foundation of the true faith, are ſub- t to, certain it is, that by the *words*, y and *ſtubble*, are ſignified ſome ſins other of Chriſtians, which do not me- eternal damnation, becauſe, the A- ſtle aſſures us, that the perſons guilty them will be ſaved; for which ſins, verthe leſs, they will be puniſhed in other world; becauſe, the ſame Apo-

ſtle

ſtle declares, they ſhall paſs *through fire* and whether this fire be underſtood of material elementary fire or a metaphorical one, that is, the *affliction of the mind*; great ſufferers certainly must thoſe ſouls be whilſt they are paſſing through that fire, wherein *their wood will be burnt*, though, at length, the perſons will be ſaved, not without pain and difficulty; like a man, who, to ſave his life when his houſe is in flames about him, is forced to paſs through the fire to make his eſcape. Some leſſer ſins, then, according to the Apoſtle's doctrine, Chriſtians die guilty of, not deſerving eternal damnation; which nevertheleſs, are puniſhed in the other world *with fire*, whatever that fire be; which is the genuine doctrine of purgatory maintained by *Roman* Catholicks.

1 Pet. iii. 18, 19, 20. 3. *For Chriſt who hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God), being put to death in the fleſh, but quickened by the ſpirit: By which alſo he went, and preached unto the ſpirits in priſon. Which, ſometime were diſobedient, when once the long-ſuffering of God waited in the days of* Noah, *while the ark was a preparing.*

From

From this text it appears, that at
e time of our Saviour's death there
ere ſome ſouls in a ſtate of ſuffering
n priſon), in the other world, on ac-
unt of leſſer ſins not deſerving of damn-
ion, for certainly our Saviour would
t have gone and *preached to them*,
d they not been capable of ſalvation:
eſe ſouls therefore were not in hea-
n, where all preaching is needleſs, nor
hell, where all preaching is unprofita-
; but, *in the middle ſtate of ſuffer-
ſouls*, they were: which is the *Pur-
tory* maintained by *Roman* Catholicks.

4. *Who will render to every man
cording to his deeds.* Rom. ii. 6.
*And then he ſhall reward every man
cording to his works.* Matth. xvi. 27. Apoc. xxii. 12.

That God will render to every one,
cording to their works, with ſtrict
tice, in the other world, is plain in
ipture, even, for every *idle word*,
n ſhall be accountable. Again, we
ow from Scripture, that no one lives
hout ſin; *for there is no man that
neth not*, and, in *many things*, *we
end all*. But, if no one lives without
, it is not to be doubted, that great
mbers even of the better ſort of
riſtians die before they have ſuffi-
ntly waſhed away *all* their ſins *in the*

Matth. xii. 36.

1 Kings viii. 46. James iii. 2.

blood

blood of the Lamb. For, who of thouſand can ſay, at the time of th death, that they have by penance *tirely* cancelled every ſin they had co mitted, of thought, word, or dee from the time they come to the uſe reaſon to the end of their lives? no either Proteſtants maintain, with t ancient ſtoick philoſophers, that all ſ are equal, at leaſt, all mortal, and, ſo, whoever dies in any ſin before th have repented are for ever loſt: (whi doctrine none but a madman will ma tain): or, they allow, that there leſſer ſins and imperfections in m which we call venial ſins, and, wh are incident even to the juſt, that not merit eternal torments: But, there are many, who, before they h repented, die guilty of leſſer ſins, wh do not merit eternal torments, eit they are immediately, after death, tra lated into the joys of heaven with undergoing the juſt puniſhment their offences either in this woald the next; and then, how is it t *that God renders to every one acco ing to their works?* Or, they are puniſhed in the other world, in prop tion as their ſins deſerve, and, in end, are tranſlated to heaven; wh

other words, is what we mean by a rgatory.

5. *But the moſt valiant* Judas *ex-* 2 Mac. *rted the people to preſerve themſelves* xii. 42. *om ſin, ſeeing before their eyes what d happened for the ſins of thoſe who ere fallen in battle. And, making a llection, he ſent twelve thouſand achma's of ſilver to* Jeruſalem, *for crifice to be offered for the ſins of e dead, thinking well and religiouſly the reſurrection. . . . It is, there- re, a holy and wholſome cogitation to ay for the dead, that they may be oſed from their ſins.*

Whether Proteſtants allow the hiſtory the *Machabees* a place in their canon Scripture or not, it may, I hope, be of ficient authority to inform them, that ayers and ſacrifices for the dead was rmerly a ſolemn rite of the *Jewiſh* urch, at a time when it was the e Church and taught the true wor- p of God. Now, if the belief of a rd place, or purgatory, was a point true faith, then revealed from God, d delivered to the *Jews* by tradition m the ſaints, it is alſo a point of e faith now.

POINT

POINT XV.

Rubrick at the end of the common ſervice in the Book of Common Prayer.

PROTESTANTS hold, That the Sacrament of the Holy Euch riſt, or the Lord's Supper, the e ments of the bread and wine, after c ſecration, *remain ſtill in their very tural ſubſtances;* and, that the bo and blood of our Lord Jeſus Chr are not truly, really, and ſubſtanti preſent in that ſacrament.

Contrary to all the four goſp

Matth. xxvi. 26. 1. *And, as they were eating, Je took bread, and bleſſed* it, *and br* it, *and gave* it *to the diſciples, ſaid: Take, eat; this is my bo And he took the cup and gave tha and gave* it *to them, ſaying: Dr ye all of* it: *For this is my blood the New Teſtament, which is for many, for the remiſſion of ſins.*

Mark xiv. 22, 23, 24. 2. *And, as they did eat, Jeſus bread, and bleſſed* it, *and brak and gave it to them, and ſaid: T eat; this is my body. And he took cup, and when he had given tha he gave* it *to them, and they all dr of it. And, he ſaid unto them, is my blood of the New Teſtam which is shed for many.*

Luke xxii. 19. 3. *And he took bread, and thanks, and brake* it, *and gave*

em, saying, This is my body which given for you: this do in remem- ance of me. Likewise, also, the after supper, saying, This cup the New Testament in my blood, ich is shed for you.

Note, In the Greek it is still plainer; *ich cup is shed for you.*

. For I have received of the Lord, t which also I delivered unto you, t the Lord Jesus, the same night which he was betrayed, took bread: , when he had given thanks, he ke it, and said, Take, eat; this my body which is broken for you: s do in remembrance of me. After same manner also he took the cup, en he had supped, saying, This cup he New Testament in my blood: s do ye, as oft as ye drink it, in embrance of me. 1 Cor. xi. 23.

Now, the pretension of Protestants is, t these most plain words of Christ, *s is my body; This is my blood*, are to be taken in the literal sense, but e expounded in a figurative sense: That it is his body and blood in re only: Or a sacrament of his body blood to be taken in remembrance is death. In like manner, as the ng of the Paschal-lamb, is said, in pture, to be *the Lord's-passover*: Exod. xii. 11.

yet the Paſchal-lamb was not *Lord's-paſſover itſelf*, but only a crament of the old law, inſtituted remembrance of the paſſover.

To this, *Roman* Catholicks repl That altho' ſome phraſes in Scriptu are to be expounded in a figurati ſenſe, yet the general rule allowed, ev by Proteſtants, is, that the literal ſe of God's word is not to be forſake and a figurative ſenſe introduced wi out evident reaſons, and an abſ neceſſity for ſo doing. Theſe reaſ are now to be examined. *Firſt*, W reaſons are produced by Proteſtants wreſting ſo many plain ſentences Scripture to a figure. *Secondly*, W reaſons *Roman* Catholicks give for pounding theſe words of our Savi in the obvious literal ſenſe.

When we challenge a Proteſtant aſſign his *evident reaſons*, why he pounds the plain words of our Savi above cited in a figurative ſenſe, his ſwer, and only anſwer, is, that ſeve other expreſſions of Holy Scriptures, for inſtance; *I am the Door. I the true Vine. The Rock was Chr* are figuratively to be underſtood, th fore, why not alſo theſe words; *Thi my body; This is my blood?*

John x. 7. John xv. 1. 1 Cor. xi. 4.

But, this is ſo far from giving evident aſons for their figurative interpreta-n, that, in truth, it is giving us no rea-n at all. For, becauſe ſome expreſ-ns of Holy Scripture are to be figura-ely expounded, is it a conſequence, at any other part of Holy-writ may expounded ſo too, to make it ſquare th our opinions? At this rate, an *ian*-heretick might pretend, that, hen our Saviour, in Holy-Scripture called *God*, and *the Son of God*, it is ly figuratively, becauſe he is, in other ces, figuratively called, *a Door* or *a e*. In like manner, may ſome other retick pretend, that Chriſt's *death*, *rial*, *reſurrection* and *aſcenſion*, are be underſtood not literally but figu-ively; becauſe *his ſitting at the right nd of God is a figurative ſaying*. As to thoſe expreſſions; *I am the or. I am the true Vine. The Rock Chriſt*, and the like, the evident ab-dity of the literal ſenſe, determines us nderſtand them in a figurative one; , who will pretend, that our Saviour, s a *Door*, or a *Vine-tree*, or that, a *k* of ſtone was Chriſt, in a literal ſenſe? en, as to the Paſchal-lamb being call-the *Lord's paſſover*, we know this e figurative, becauſe the Scripture

ſo expounds it, in the ſame chapt
Exod. xii. 27. ſaying, that it is *the ſacrifice of t Lord's-paſſover*..

But in no part of Scripture do we f theſe words of our Saviour; *This is body*, *This is my blood*, expounded a figurative ſenſe: not one of the cred writers has warned us not to und ſtand them literally of the true real body and blood of our Savio Neither do we find any *figure of ſpe* like this in Scripture, or in any ot writing whatſoever: Nor, in a wo is there any evident abſurdity in the teral ſenſe, which may oblidge us have recourſe to a figurative meani ſince there is nothing in *Tranſubſt tiation* but what is clearly within ſphere of infinite power; nay, it i eaſier thing to comprehend, that G can change one ſubſtance into ano ſubſtance, than make all ſubſtances of nothing. The Proteſtant then mains deſtitute of all proof for his f rative ſenſe, and he muſt own his in pretation of the text in queſtion is pu arbitrary; which, if once allowed, literal ſenſe of all other parts of Sc ture too, may, by the ſame rule, be hereticks and freethinkers, allegor and explained all away in figures.

If, on the other hand, Proteſtants allenge *Roman* Catholicks to give rea-ns, why they take theſe words of our viour in the obvious literal ſenſe, it is uch the ſame thing, as to aſk a per-n, who is travelling to *London* on *publick high-road*, why he goes that y? No one will put the queſtion to n, why he goes that way, becauſe, it is in, he goes *the right way*; but, as to ſe who take *by-ways*, and have left *high road* to follow *private paths*, hem it belongs to look to themſelves, l conſider well whither ſuch ways d them. However, to give ſatisfac-n to every one who aſks us the reaſon ur belief, let Proteſtants know, that expound theſe words of our Saviour; *is is my body*, *This is my blood*, without many ſubſtantial reaſons, he obvious literal ſenſe.

Firſt reaſon, Becauſe our Saviour aks of that body which was *given* for redemption; *This is my body which iven for you*: He ſpeaks alſo of that od which was ſhed for remiſſion of our ; *This is my blood of the New Teſta-t which is ſhed for many for remiſſion ins*. Either then, Proteſtants will be ed to maintain with *Roman* Catho-s, that the true and real body and od of our Saviour Chriſt are really

preſent in this ſacrament, or that it
not his true and real body that
given for our redemption, nor his
and real blood that was ſhed for
ſins, but in *figure* only.

Second reaſon, Becauſe our Savi
himſelf, in the ſixth chapter of St *Jo*
has ſo fully explained the matter,
leave no room to doubt, that his b
and blood are truly and really pre
John vi. 51, 52, &c. in this ſacrament. *I am the liv*
bread which came down from heav
if any man eat of th s bread, he s
live for ever: And the bread th
will give is my flesh, which I will
for the life of the world. The Je
therefore, ſtrove among ſt themſel
ſaying, how can this man give us
flesh to eat? Then Jeſus ſaid
them, Verily, verily, I ſay unto
except ye eat the flesh of the Son of
and drink his blood, ye have no lif
you. Whoſo eateth my flesh,
drinketh my blood, hath eternal
and I will raiſe him up at the laſt
For my flesh is meat indeed, and
blood is drink indeed. He that ea
my flesh, and drinketh my blood dwel
in me and I in him. As the living
ther hath ſent me, and I live by
Father: ſo he that eateth me, eve

hall live by me. This is that bread hich came down from heaven: Not as our fathers did eat manna, and are ead: He that eateth of this bread hall live for ever. Theſe things, ſaid e in the ſynagogue, as he tanght in apernaum. Many, therefore, of his iſciples, when they had heard this, id; This is an hard ſaying, who can ear it? From that time many of his iſciples went back and walked no ore with him.

Here our Saviour declares, the true eaning of his doctrine of the Euchariſt. you ask, what is that bread which e receive in this ſacrament? He him- mſelf anſwers, that it is *his own flesh; is flesh indeed, and his blood indeed* hich is eaten and drank in the Eucha- ſt. And, here all Proteſtants are de- red to remark, that our Saviour ſpoke is with an expreſs deſign to explain is myſtery of our faith, being urged interpret his doctrine by the *Jews*, ho were highly ſcandaliſed at his ſay- g; *the bread which I will give is y own flesh;* and, exclaimed againſt as a thing impoſſible to be done; *how n this man, ſay they, give us his flesh eat?* So that, on the one hand, we nnot doubt but our Saviour here in-

tended

tended to explain this myſtery of o
faith, and to declare clearly what
are to believe of it; and, on the oth
hand, we find, that, when he comes
explain it, inſtead of correcting his do
trine of *the real preſence* by a figurati
ſenſe, he repeats the ſame doctrine
gain and again in ſtronger words th
before; nor does he once ſo much
hint, that it is figuratively to be unde
ſtood. Now, I appeal to all ſince
Proteſtants, if it be not utterly incr
dible and impoſſible, that the Holy Scr
tures, in every place where this ſacrame
is ſpoken of, ſhould teach, in plain word
that it is the body and blood of Chri
(ſuppoſing, as Proteſtants do, that it
not really his body and blood); and, n
ver once unfold the truth of this myſt
ry, by giving us to underſtand in wo
as plain, that it is his body and blo
in figure only, ſuppoſing that were t
true meaning his words.

Third reaſon, Becauſe St *Paul* t
explains this myſtery of our faith alt
gether in favour of thoſe who take o
Saviour's words in the literal ſen
For, if the queſtion be put, what t
Euchariſt is? Whether the true a
real body and blood of Chriſt or no
The Apoſtle reſolves it for Catholick

t for the opinion of Proteſtants. *The* 1 Cor.
p of bleſſing, (ſays he,) *which we* x. 16.
eſs, is it not the communion of the
ood of Chriſt? The bread which we
eak, is it not the communion of the
dy of Chriſt?

Again, if we put the queſtion, Whe-
er the body and blood of Chriſt are
eſent *by faith only to the worthy re-*
iver? The Apoſtle gives it clearly a-
inſt the Proteſtant's opinion: *Where-* chap. xi.
re, (ſays he,) *whoſoever ſhall eat* ver. 27.
is bread, and drink this *cup of the*
rd unworthily, ſhall be guilty of the
dy and blood of the Lord.
For he that eateth and drinketh un- ver. 29.
orthily, eateth and drinketh damna-
n to himſelf, not *diſcerning the*
rd's body. Now, according to this
ctrine of the Apoſtle, it is exceeding
ain, that the body and blood of our
rd are as truly and really received
the unworthy, as by the worthy
mmunicant, and conſequently, truly
d really preſent to all who receive;
d, not *by faith only, to the worthy*
ceiver: For, if the unworthy do not
ceive the true body and blood of
riſt in this ſacrament, how can they
ſaid to be *guilty of the body and*
ood of Chriſt? or, *not to diſcern the*
rd's body?

Fourth

Fourth reaſon, When God in H
Scripture, ſpeaks with an expreſs de
to make known to us ſome new
ſtitution or command upon which
ſalvation depends; or to diſcover ſo
high myſtery of faith, which was
tirely new to the world, which was
ceſſary for the world to know,
which could only be known from
words; then, if ever, we have g
reaſon to believe, the word of G
ſpeaks plainly, and ought to be ta
in the obvious natural ſenſe of
words: Now here, our Saviour ſp
thoſe words; *This is my body*, *Thi*
my blood, at the inſtitution of a gr
ſacrament, upon which our ſalvat
depends, with an expreſs deſign to
veal a high myſtery of faith, wh
was entirely new to the world; wh
was neceſſary for the world to kn
and which could be known to his
ciples only from his words: We c
clude then, that his words, upon ſ
an occaſion, ought in all reaſon to
underſtood in the plain obvious lit
ſenſe. Add to theſe reaſons, that
Church of Chriſt, the Catholick-chur
in all ages, has ever expounded th
words of our Saviour in the lit
ſenſe, and ever condemned thoſe
hereti

eticks, who have, at any time, at-
npted to wreſt them to a figure.
The only reply Proteſtants can
ke to this weight of proofs, for the
preſence and Tranſubſtantiation,
rom the words of our Saviour; *Do*
in remembrance of me. From
ence they pretend to conclude; that
Euchariſt is only a ſacrament in-
uted in bread and wine to be taken
emembrance of his death; and that
body and blood are not really and
ſtantially preſent in it.
To whom we anſwer; that the words,
this in remembrance of me, do
furniſh the leaſt ſhadow of a proof a-
nſt the *real preſence*, becauſe the Eu-
riſt, as it is believed by Catholicks,
much more lively *remembrance* of
iſt, than as it is held by Proteſtants.
Catholicks who hold *Tranſubſtan-*
ion, and *the real preſence*, and
ly believe, that, as often as they
ake of this Sacrament, they really
ive the ſame body of Chriſt that
crucified, the ſame blood of Chriſt
was ſhed for their redemption,
certainly, with much more lively
iments of devotion, renew in them-
es the remembrance of our Saviour's
th, and paſſion, than Proteſtants
can

can do; who believe, that they o
receive bread and wine, *in their*
tural ſubſtances, in remembrance
him. It is, therefore, very bad
falſe reaſoning to conclude, that
body and blood of Chriſt are not re
preſent in the Euchariſt, from
words, *do this in remembrance of*
when theſe words are more clearly c
ſiſtent with the Catholicks-belief of
real-preſence, than with the contr
opinion of Proteſtants.

Is it not enough then to ſtagger
who are ſerious among them, w
they reflect that the literal obvious p
ſenſe of the word of God is in all
four goſpels; and, in St *Paul*, full
clear againſt them, in this import
controverſy; and, more full and cl
for the Catholicks-belief of *the*
preſence, then any text that ca
produced, by Proteſtants, for the b
even of the Trinity or Incarnation? e
cially, if they reflect again, that all
quity too is full againſt them, that
ancient fathers, *Greek* and *Latin*,
Chriſtian-churches, both in the eaſt
weſt, have ever believed the real
ſence and tranſubſtantiation with
tholicks (as Catholick-writers have
monſtrated beyond reply) and

See Perron, and Mr Arnaud, *Perpetuite de la Foy.*

Proteſt

teſtants have none to uphold them their unbelief, but the unbelieving ws in the ſynagogue of *Capernaum*, o, *proteſted* againſt the doctrine of *real-preſence*, the moment the uth of Eternal Truth had taught it, d diſputed with him, as Proteſtants do w with his Church, *the poſſibility it*, ſaying; *How can this man give his fleſh to eat?* Let not Proteſtants, leaſt, pretend they have the *writ-word*, on their ſide, in this great con-verſy; but let them fairly own the th, that, as for texts, from the word God, they can produce none for ir opinion; and that their true and y reaſon for not holding *tranſub-ntiation* and *the real-preſence*, is ir natural difficulty in believing a d and high myſtery of faith above ir comprehenſion; (which has ever n the caſe of thoſe that have not *th*). But if the incomprehenſibili-of this myſtery be a ſufficient rea-for them to reject it, they may, the ſame reaſon, with free-think-and infidels, deny the myſtery of Trinity, the Incarnation, the Eter-of the pains of hell, the Reſurrec-of the dead, and all the funda-ntal articles of the Chriſtian-reli-n.

POINT XVI.

PROTESTANTS hold, That co
munion in one kind is only half
the ſacrament, not ſufficient for ſal
tion: And that, the laity are bou
by our Saviour's inſtitution and co
mand, to receive in both kinds.

John vi. 50. Contrary to the Goſpel. 1. *Thi*
the bread which cometh down fr
heaven, that a man may eat ther
and not die.

ver. 51. 2. *I am the living bread wh*
came down from heaven, if any m
eat of this bread he ſhall live for
ver,

v. 57. 3. *So, he that eateth me, even*
ſhall live by me.

v. 58. 4. *He that eateth of this br*
ſhall live for ever.

Four times is everlaſting life h
promiſed by the mouth of our Savi
himſelf, to him that receives in
kind, under the form of bread.
that which is *eaten* in this ſacram
is only *one kind*, becauſe the o
kind, that is, the cup, is *drank*,
eaten. Yet, our Saviour declares, t
by what the faithful *eat* in this ſac
ment, they receive Chriſt himſelf,
with him everlaſting life. Therefo

commun

nmunion in one kind is ſufficient, ording to the Goſpel of Chriſt.

. *Wherefore, whoſoever ſhall eat* 1 Cor. *bread,* AND *drink this cup of the* xi. 27. *d unworthily, ſhall be guilty of the y and blood of the Lord.*

Here Proteſtants may remark one the moſt notorious wilful corrup- s of the text that ever was in their *liſh* tranſlation of the Teſtament; ere the word AND is inſerted in- d of the word OR. For, in the *ek* Teſtament, in all their own edi- s, and in all the ancient manu- pts, from whence they pretend to e made or corrected their *English* ſlation, the word OR is found in text, inſtead of the word AND. hat, they have made the text falſe, e tranſlation, which, they have left in all the originals, to the eternal race of the tranſlators. The true then is as follows:

Wherefore, whoſoever ſhall eat this d, OR *drink this cup of the Lord orthily, ſhall be guilty of the body blood of the Lord.*

is no hard matter to gueſs why *English* tranſlators corrupted this , and inſerted the word AND for word OR: For, if they had left the

word OR ſtanding in the text th
whoſoever ſhall eat this bread,
drink this cup of the Lord unworth
&c. the plain meaning of it will
that whoſoever receives *in either k*
unworthily, is guilty *both of the b*
and blood of our Lord. Now, if co
munion, though in one kind o
makes the unworthy communic
guilty, *both of the body and blo*
then, by a neceſſary conſequence
worthy communion, though but
one kind, makes the worthy comm
nicant partaker *both of body and blo*
and conſequently, the whole ſacram
is received in either kind: Which
ſtrong an argument for *communion*
one kind, that, to conceal it from
eyes of Proteſtants, the tranſlator
their Bible and Teſtament thought
to corrupt the text, and put in
word AND inſtead of the word
that ſo the word of God may ſeem
ſpeak in favour of the Reformatio

Again: In this text, *like detrim*
is threatened to him who receives
worthily in one kind as in both:
ſoever ſhall eat this bread, OR *d*
the cup of the Lord unworthily sha
guilty of the body and blood of the L
Like benefit is alſo promiſed to

t worthily receives in one kind as in th: *He that eateth this bread shall e for ever:* That is, he that re-ves worthily in one kind, under the m of bread, *ſhall live for ever.* w, if the Holy Scripture threatens *detriment* to him that receives worthily in one kind as in both, and miſes *like benefit* to him that wor-y receives in one kind as in both; not Catholicks rightly judge from nce, that under each kind the true entire Sacrament is received, and communion in one kind is ſuf-nt for ſalvation?

The true cauſe of that inveterate diſh prejudice, which Proteſtants, n their infancy, have imbibed from r parents and nurſes, againſt com-nion in one kind, is, in reality, their t of a true faith in the Sacrament . For, had they but a true faith , that the body and blood of Chriſt ere really preſent, and, not only the y of Chriſt preſent, under the form of d, and, the blood only of Chriſt, un-he form of wine; but, that both body blood, Chriſt himſelf entire true God Man, is really preſent, and received ame in one kind as in both: had , I ſay, this true belief, they might without difficulty underſtand, that

the Sacrament is whole and entire
one kind. For, ſince the grace of th
Sacrament is wholly derived, not fro
the outward forms and appearances
the elements, but from the real-pr
ſence of our Saviour Chriſt, and, ſin
our Saviour Chriſt is really preſent a
received entire, the ſame in one ki
as in both, it muſt be evident to
who have this true belief of the Euch
riſt, that the *whole ſacrament*, with
the grace that is eſſential to it, is
ceived by communion in one kin
and the only reaſon of the Proteſtan
perſuaſion, that communion in one ki
is but half of the Sacrament, is beca
they are infidels in point of the Sac
ment itſelf, and neither believe, th
Chriſt is received in one kind nor
both. O how wonderful, in this po
is the religion of Proteſtants! Th
they, who by their miniſters have
long been taught to exclaim aga
the prieſts of the Church of *Rome*,
defrauding the laity of the cup, or,
they uſually term it, of *the ſacram*
of Chriſt's blood, cannot all this w
reflect, that themſelves are, by t
miniſters, defrauded both of body a
blood! For, it is very well known to
and believed by themſelves, that,

eir Sacrament, they have nothing but
ead and wine: And ſince their mini-
ers teach, that the body of Chriſt is
o where but in heaven, and, as far
ſtant from their ſacrament, as heaven
from the earth, it is evident, that, by
is doctrine they have deſtroyed, as
r as in them lies, the whole ſubſtance
d ſanctity of this ſacrament, and,
ve their people mere ſigns, types,
gures and mere ſhadows, inſtead of
; *poor elements* of bread and wine,
ore empty, poor and weak, elements,
an thoſe that were formerly in uſe
der the Old Teſtament.

Againſt communion in one kind,
roteſtants alledge the inſtitution of
hriſt; For this ſacrament, being by
m inſtituted under the forms both of
ead and wine, this, they think, ſuf-
iently implies a command for all
receive it in both kinds.

To this, we anſwer: That the inſti-
tion of this Sacrament in both kinds,
indeed a ſufficient inſtruction to the
ieſts of the Church, how they are to
nſecrate this ſacrament; *viz.* in both
nds: but, no precept was given by
r Saviour, at the inſtitution of it, for
the laity *to partake* in both kinds;
hich is the point to be proved by
roteſtants. They

They reply, That the words of our Saviour, *Drink ye all of it*, contain a poſitive command for all to drink of the cup. Matth. xxvi. 27.

We anſwer, That the twelve Apoſtles were *all* that were preſent with our Saviour at the Laſt-ſupper, as *Matthew*, *Mark*, and *Luke*, witneſs the moſt, therefore, that can be proved from thoſe words of our Saviour *Drink ye all of it*, is, that he gave a command to the twelve Apoſtles and to prieſts, to partake in both kinds, as often as they conſecrate the Sacrament; which is conſtantly done in the Catholic-church. But no ſuch command is here given to the laity: and Proteſtants may as well conclude, that the laity are commanded to *preach the goſpel; to forgive ſins*; and to *conſecrate* this Sacrament; becauſe we find ſuch commiſſions in Holy Scripture were given to the Apoſtles. Matth. xxvi. 20. Mark xiv. 17. Luke xxii. 14. Matth. xxviii. 19. John xx. 22. Luke xxii. 20.

They reply, once more, from the ſixth of St *John*. *Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood ye have no life in you*. Here, they think, is a poſitive command to all, both clergy and laity, to the whole Church in general to recive in both kinds. John vi. 53.

Now

Now, in anſwer to this, we ſay, that here is a precept of communion delivered to the whole Church in general, no wonder if communion in both kinds be mentioned; becauſe, in the whole Church, the prieſts are included as the principal part, whoſe office it is to conſecrate, and receive in both kinds, as often as they conſecrate. But, much more probable it is, that our Saviour, in the place above cited, had no intention to deliver any precept at all to the *Capernaumites*, concerning *the manner* of receiving this Sacrament, whether *in one kind or in both;* but only concerning *the ſubſtance of it*. For as to communion in both kinds, that was not the diſpute between him and them; but concerning *the ſubſtance* of the Sacrament; *the real-preſence of his body and blood* was their ſtrife. *They ſtrove among themſelves, ſaying; how can this man give us his fleſh to eat?* To whom he immediately replied: *Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood ye have no life in you*. A command, indeed, here is, to the *Capernaumites*, and, if you will, to the whole Church, clergy and laity, to receive the body and blood of Chriſt in the

the Euchariſt, and to believe *the rea preſence too* of his body and blood which, being the very point by th *Capernaumites* denied, is conſequently the point by our Saviour affirmed, n communion in both kinds; which, on regarding the *manner* of receiving th Sacrament, and not being the poi diſputed, we have no reaſon to believ that was the thing our Saviour here in tended to determine. Now, as to th precept here given to the *Caperna mites*, to communicate of the body an blood of Chriſt, and to believe the rea preſence of the body and blood of Chri in this Sacrament, by whom is th precept fulfilled? By Catholicks, wh believe, that the body and blood Chriſt, Chriſt himſelf God and Ma is really preſent and received enti under *each kind;* or, by Proteſtant who, by the principles of their religio are taught to believe, that the body an blood of Chriſt are neither realy preſe nor received either in *one kind* or *both*

John vi. 53, 54, 55, 56. 1 Cor. x. 16. chap. xi. 29.

But, why does Scripture, in ſo man places, mention both the bread and th cup together? is not this a good a gument that both are to be received "A moſt weak and inſufficient a "gument. As if *mentioning* a thi

we

were *commanding* it. And, how eaſily might this logick of Proteſtants be turned againſt themſelves: For, both ſeveral other places of Scripture mention the bread alone, and that very chapter of St *Paul*, (1 *Cor.* xi.), which mentions both kinds ſo often, mentions alſo, in verſe the twenty ſeventh, *either* the bread *or* the cup: A plain argument, according to the Proteſtants-way of arguing, *that the bread alone, or either the bread or the cup, is to be received.* The truth is, that from the places of Scripture which *mention both kinds*, it is neither a conſequence that there is a *command* for every one to receive *both:* Nor is it a conſequence from the places of Scripture, which *mention but one*, that there is a *command* of receiving *but one.* But, whereas, the Scripture mentions ſometimes *both*, and ſometimes *one*, the only natural conſequence is, that this Sacrament may be taken ſometimes in *one* kind, ſometimes in *both*, as it ſeems proper and expedient to the Church; which is certainly left at liberty to order and diſpoſe ſuch matters; (as to the *manner* of receiving or adminiſtring Sacraments); "when-

See Catholick anſwer to Mr Barret's ſermon, ſec. 15. p. 38. Acts ii. 42. Acts xx. 7. Luke xxiv. 30. John vi. 51, 58.

" whenſoever the Scripture, or G
" himſelf does not otherwiſe dete
" mine." And hence, we may g
ther, that the Holy Euchariſt w
received ſometimes in one kind, an
ſometimes in both, in the times of t
Apoſtles; which is the true reaſ
why the Scripture ſometimes mentio
only one kind, ſometimes *both*,
ſpeaking of this ſacrament; it bei
uſual for writers to mention things
bording to what the cuſtom is wh
they write. That ſometimes, even
the age of the Apoſtles, this Sacram
was received in one kind, may alſo
gathered from theſe words of St Pa
1 Cor. xi. 27. *Wherefore, whoſoever ſhall eat t
bread, or drink this cup of the L
unworthily, ſhall be guilty of the bo
and blood of the Lord.* Which prov
that the faithful then might rece
either the bread *or* the cup. T
ſame truth may be gathered from
Acts ii. 42. *Acts. And they continued ſtedfaſtly
the Apoſtles doctrine and fellowſ
and in breaking of bread and in pr
ver. 7. ers.* As alſo, from *chap.* xx.
upon the firſt day of the week (S
day) *when the diſciples came toget
to break bread*, Paul *preached u
them, ready to depart on the m*

w, and continued his ſpeech until idnight. It is highly probable that *is breaking of bread* was no other an the Euchariſtical bread; otherwiſe, y is it joined with *preaching and pray-* and ſaid to be done, in the religi- s aſſemblies of the primitive Chriſti- s, on a *Sunday*? from theſe texts en it is more than probable that the thful, even when the Apoſtles were ing, did ſometimes communicate in e kind. And certain it is, and a ng well known, to all learned Prote- nts, that in the ſecond and third age the Church the Holy Euchariſt was quently given to the ſick and others *one kind only*.

roteſtants themſelves, notwithſtand- their exclamations againſt *commu- n in one kind*, are conſcious that it is true and entire Sacrament, and by means contrary to the inſtitution l command of Chriſt. For there decrees in the Reformed Churches oad, that, the Holy Communion y be adminiſtered *in one kind*, in es of neceſſity, when any perſon, ough ſickneſs, or antipathy to wine, ncapable of receiving both kinds. d, as to the Church of *England*, by atute of *Edward* the ſixth, which 1 Ed. VI. c. 1.

was confirmed by another of quee
1 Eliz. *Elizabeth*, it is enacted, That t
c. 1. Holy Communion ſhall be common
adminiſtred to the people in both kind
with this exception; *unleſs neceſſ*
do otherwiſe require. A very fa
confeſſion, that communion in o
kind *is an entire ſacrament;* or elſe,
every caſe, it would be *an entire ſ*
crilege; nor can it be ſaid by Prot
ſtants, to be contrary to the inſtituti
and command of Chriſt, unleſs, it
ſaid too, that the Proteſtant-parliame
of *England*, with *the ſupreme gove*
neſs of the Church of England, t
glorious queen *Elizabeth*, at the he
of them, did, by a ſolemn act, d
penſe with the people of *England*
receive the communion, *in ſome caſ*
in one kind, contrary to the inſtituti
and command of Chriſt; which, I re
believe, every *Engliſh* Proteſtant wil
aſhamed to own.

POINT XVII.

PROTESTANTS hold, That the H
ly Euchariſt was ordained by Ch
to be partaken by us only as a Sac
ment; nor can it be offered to God
the altar, as a propitiatory ſacri
with

ithout injury done to Chriſt's ſacrifice
n the croſs.

Contrary to the Goſpel. 1. *For this my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.* Matth. xxvi. 28.

2. *This is my blood of the New eſtament, which is ſhed for many.* Mark xiv. 24.

3. *This is my body, which is given r you. . . . This cup is the New Teament in my blood, which is ſhed for u.* Luke xxii. 19, 20.

It is ſtill plainer in the Greek,
) *Which cup is ſhed for you.* Now, v. 20.
that which was then in the *cup* was
ed *for us*, it is a clear conſequence;
irſt, That the true and real blood of
r Saviour was in the *cup*, becauſe no
her but his true and real blood was
ed for us. And, *Secondly*, That the
oly Eucharift, or body and blood of
hriſt, under the forms of bread and
ine, was by our Saviour offered as a

(a) Annotation, *Which Cup is ſhed for you.* In
e Greek thus: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη
ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον Where
oſe who underſtand Greek may remark, that
before ἐκχυνόμενον does not agree in caſe with
ματι, but with ποτήριον; ſo that the exact
anſlation is; *Which Cup is ſhed for you.*

propitiation for ſin: And conſequen
ly, the Euchariſt is, truly and proper
an offering or ſacrifice, as well as a ſ
crament. As the Paſchal-lamb,
Paſſover of the old law, was both a ſ
crament and ſacrifice.

Pſa. cx. 4. 4. *The Lord hath ſworn, and*
not repent, thou art a Prieſt for eve
after the order of Melchizedeck.

According to St *Paul* to the H
brews, this was ſpoke of our Savio
Heb. iv. Chriſt, *who*, as the Apoſtle ſays,
20. & vii. *made an High-prieſt for ever,*
11. *the order of* Melchizedeck, *and*
after the order of Aaron. Now *M*
chizedck's ſacrifice, according to
book of *Geneſis*, as all the ancient
thers expound it, was an offering
Gen. xiv. bread and wine. *And Melchizede*
18. *king of* Salem *brought forth bre*
and wine; and he was the prieſt
the moſt high God. Therefore it m
either be granted; That our Savio
ſacrificed, at his laſt ſupper, *under*
forms of bread and wine, or, he ne
ſacrificed at all, after the *order* and
of *Melchizedeck;* and then, how
he *a prieſt for ever, after the or*
of Melchizedeck? ſince the differ
orders of prieſts are chiefly diſtingu
Heb. v. 1. ed by their ſacrifice, which is the p

pal function of a prieſt. But, if our aviour ſacrificed, at his laſt ſupper, nder the forms of bread and wine, e alſo gave his Apoſtles a command nd power to do the ſame thing which e did; which power ſtill remains in e Church, and will remain in it to e end of the world. Then the Eu- nariſt is for ever to be offered in the hurch as a propitiatory ſacrifice, by e hands of thoſe who are prieſts in by whoſe hands Chriſt himſelf prin- pally offers it, and thus is *a prieſt r ever, according to the order of* elchizedeck.

5. *I have no pleaſure in you ſaith* Malachi *e Lord of Hoſts, neither will I ac-* i. 10, 11. *pt an offering at your hand. For om the riſing of the ſun even unto the ing down of the ſame, my name ſhall great among the* Gentiles, *and in ery place incenſe ſhall be offered to my name, and a pure offering.*

Here the prophet clearly foretels, at the prieſthood and ſacrifices of the l law were to ceaſe after the coming Chriſt, and that another ſacrifice *pure offering* was to ſucceed, and be offered by the *Gentiles* convert- *in all places* to the true God of rael. Now, *this pure offering* men- Θυσία Καθαρὰ *Septua- gint.*

tioned by *Malachi*, could not be t
ſacrifice of Chriſt on the croſs, becau
that was only offered *one time*, and
one place; whereas this was to be o
fered *in every place*. Neither can th
pure offering be underſtood of a ſpi
tual ſacrifice of praiſe, thankſgivin
prayer, devotion: becauſe this kind
ſacrifice is common both to *Jews* an
Gentiles, and has been ever offered
God, by all his true adorers from th
beginning of the world; whereas th
prophet ſpeaks of a *pure offeri*
peculiar to the new law, which was
ſucceed in the room of the *Levitic*
ſacrifices that were to ceaſe: And
be offered by the *Gentiles* converte
which can be no other than the E
chariſtical ſacrifice, daily offered
God in all nations.

Againſt this ſacrifice of the altar pr
Heb. vii. teſtants object the words of St *Paul*
23. the *Hebrews*. 1. *And they truly we*
many prieſts, becauſe they were
ſuffered to continue by reaſon of deat
24. *but this* man, *becauſe he continue*
ever, hath an unchangable prie
hood.

Here, ſay they, the Apoſtle teach
that the prieſt of the New Teſtame
is *only one*, our Saviour Chriſt.

2. B

2. *But this man after he had offer-* Heb. x.
one ſacrifice for ſins, for ever ſat 12.
wn on the right hand of God.

Here again, ſay they, we learn, that e Hoſt or Sacrifice of the New Teſta-ent is alſo *but oue;* to wit, that hich was offered on the Croſs.

3. *Nor yet that he ſhould offer him-* ix. 25.
ſ often, as the High-prieſt entereth to the holy place, every year with ood of others: (For then muſt he ten have ſuffered ſince the founda-n of the world) but now once in the d of the world, hath he appeared to t away ſin by the ſacrifice of himſelf.

4. *By the which will we are ſancti-* x. 10.
d, through the offering of the body Jeſus Chriſt once for all.... *Now* x. 18.
here remiſſion of theſe is, there is *no re offering for ſin.*

Here ſay they again, it is plain, that, there is but *one* ſacrifice of the new w, ſo it was but *one time* offered, d is never more to be repeated. So at three points are proved from this ctrine of the Apoſtle. *Firſt*, That re is but *one Prieſt* of the New Te-ment, who is our Saviour Chriſt. *condly*, But *one ſacrifice*, which is t of Chriſt on the croſs. *Thirdly*, hat the offering of this Hoſt or Sacri-

fice

fice being *one time* made, is never mo
to be repeated. Becauſe this one ſacr
fice being of ſo great a price, as to ta
away all ſin, and to open the gates
the kingdom of heaven; and conſ
quently, God by this one ſacrifice h
ing fully ſatisfied, and the repenti
ſinner fully ſecured, there is no need t
ſacrifice ſhould be often repeated, n
is there now any other offering to
made for ſin. And whoſoever mai
tains, that another ſacrifice is neceſſar
does as good as declare the firſt inſuf
cient. Therefore the Euchariſtical
crifice, they think, cannot be defend
without injury to the Sacrifice of t
Croſs.

In anſwer to this, we affirm, that Pr
teſtants have entirely miſtaken the ſe
of the Apoſtle; for certain it is, he d
not diſpute in his epiſtle to the *Hebrew*
againſt the Euchariſtical ſacrifice of t
new law, but concerning the ſacrifi
of the old law, which his unbeliev
countrymen the *Jews* pretend, as m
dern *Jews* do now, were of themſelv
ſufficient to remit ſin, and to ſanct
the people without reſpect to any m
perfect ſacrifice, which was to be
fered in time to come: And, that ſu
being the perfection of theſe ſacrifi
conſequen

nſequently they were unchangeable
d everlaſting, as well as the prieſt-
od of *Aaron;* never to ceaſe, or to be
cceeded by a prieſthood or ſacrifices
any other order, but always to con-
ue: againſt whom St *Paul* proved
e inſufficiency both of their prieſthood Heb. vii.
d Sacrifices; *Firſt*, on the part of 27. ix. 7.
e prieſts, who, being ſinners them-
ves, ſtood in need of another medi-
or as much as the people for whom
ey offered ſacrifice. *Secondly*, On the ix. 9.
rt of the ſacrifices or hoſts that were x. 4.
fered, which being only the fleſh and
od of calves and goats, could not of
emſelves purify the ſouls of men
m ſin, or pacify God's anger againſt
em. *Thirdly*, On the part of the of- x. 1.
ing or act of ſacrificing, which, be-
done by men that were ſinners and
perfect, could not be effectual for
king away ſin; and this is the reaſon
y it was ſo often to be repeated.
the other ſide he argues, that ſuch
s the perfection of our Saviour's
eſthood, in all thoſe points in which
other was defective, both as to the
ieſt himſelf, whoſe perſon *was in-*
cent, undefiled, ſeparated from ſin- vii. 26.
rs: And, as to the *Hoſt*, which was
the fleſh and blood of beaſts, but his
own

ix. 12. *own body and blood.* And as to
x. 10. perfection of the act of ſacrificing
which he offered himſelf, that this
Hoſt, *one time* ſacrificed, by this
ix. 25, 28. *prieſt*, was ſufficient to remit ſin
x. 10, 12. ſanctify the people and to obtain
nal redemption.

Now, to this doctrine of the Apoſ
we readily ſubſcribe, and freely o
That the Sacrince of the Croſs is a
ficient reconciliation and atonem
for ſin, perfect in every reſpect;
the only Sacrifice by which we were
deemed, and by which remiſſion
ſins is purchaſed. And whoſoever
ſhould go about to maintain, that
have another Sacrifice, which is a
ficient propitiation for ſin of itſelf
independently of the Sacrifice of
Croſs; or, indeed, to be a ſacrifi
all diſtinct from that of the C
could not defend the one without
jury to the other. But now, no
thing is defended by Catholicks;
we do not maintain the Euchari
Sacrifice to be an offering that re
ſin independently of the Sacrifice of
Croſs; nor to be a ſacrifice at all
ſtinct from it: But, we believe, t
is in ſubſtance the ſame; for, in
the ſame victim is offered, and, in

ſame High-prieſt, our Saviour Je-
Chriſt is the principal Offerer:
hat was done on the croſs in a bloody
nner, is performed here in an un-
ody manner; the death which our
iour ſuffered there really, is repre-
ted here myſtically; ſo that, the ſa-
ice, is the ſame in both, differing
y in the manner.

o great was the perfection of the
rifice of the Croſs, that it atoned
only for ſins committed ſince the
th of Chriſt; but, as St *Paul* clear-
eaches, *for the ſins that were com-* Heb. ix.
ted under the Old Teſtament. Yet, 15.
withſtanding the infinite perfection
that Sacrifice, other ſacrifices there
e under the Old Teſtament ap-
nted by God himſelf; and theſe Sa-
ices were true Sacrifices, holy, and
pitiatory too for ſin; not indeed of
mſelves, but in as much as they re-
ted that of the Croſs, and were
es and figures of it then to come.
now we maintain, that the Eucha-
cal Sacrifice is by our Saviour inſti-
ed to repreſent his dying on the
ſs, now paſt, and to renew in us
tinually the remembrance of it; a
Sacrifice, indeed, we hold it to be,
oſt holy ſacrifice, and *propitiatory*
too

too for ſin, though not *independent* of the Sacrifice of the Croſs, but *with reſpect to it*, in as much as it is a lively representation, and perpetual commemoration of it. So that, in reality, the Euchariſtical ſacrifice, is no ſacrifice at all, but in as much, as it has a relation to the great ſacrifice of the Croſs. And, in this very thing, the infinite perfection of that ſacrifice of the Croſs conſiſts, that whatever ſacrifices went before it, as well as the Euchariſtical ſacrifice that follows it, have all a reſpect to it, and are no otherwiſe *propitiatory* for ſin, but for as much as they are the means inſtituted by God to apply to our ſouls, the remiſſion of ſins and other benefits of redemption, which that one *redeeming* ſacrifice of the Croſs purchaſed. By all which we do moſt clearly profeſs, that remiſſion of ſins and the whole benefit of our redemption is to be aſcribed to the death of the Son of God; only, we maintain That, beſides the death and paſſion of Chriſt, God has made other means neceſſary to apply the benefits of his death to us; and that the Euchariſtical *ſacrifice*, as well as *ſacrament*, is part of that means.

Now, Proteſtants themſelves muſt allow, that Chriſt's ſacrifice on the cr

ot decreed to ſave all men, without
er means which God has made ne-
ary to apply the merits of his death
s; for, if the Sacrifice of the Croſs
e to ſave all mankind, ſo that, to
other means were injurious to it,
n we may lay aſide the ſacraments,
h, repentance, and all the means of
juſtification; nay, our Saviour's in-
ceſſion too, at the right hand of God,
ſuperfluous and unneceſſary things,
derogating from the ſufficiency of
Sacrifice of the Croſs. But, if they
admit of other means neceſſary to
ation, diſtinct from the paſſion of
iſt, they ought not to have taken
y the Euchariſtical ſacrifice, till they
firſt proved it is not part of thoſe
ans by our Saviour inſtituted.

POINT XVIII.

ROTESTANTS maintain, That
neither the Apoſtles, nor thoſe
ſucceed to their office, power and
diction, the Biſhops and Prieſts of
Church, have any power given
n from our Saviour Chriſt to remit
and that the power of forgiving
is ſo far the proper and peculiar

attribute of God, that it cannot b
him given and communicated to m

Contrary to the expreſs words of
Goſpel. *But, that ye may know t*
Matth. *the Son of Manhath power on ear*
ix. 6. *forgive ſins, (then ſaith he to the*
of the palſy) Ariſe, take up thy
and go unto thine houſe.

The intent of our Saviour in wo
ing this miracle, was to convince
Jews, that, although the power
forgiving ſins belongs only to God
nature, yet, that God does exe
this power upon earth, by the min
of men, and that, he himſelf, as m
had this power. Now, this truth of
Goſpel, which we ſee here confir
by a miracle, and which, even the
beliving *Jews* confeſſed, when
ſaw the miracle done to confirm
ver. 8. *glorifying God for that he had gi*
ſuch a power unto men, is neverth
the very point which Proteſtants
deny.

To this they reply, That this
only proves, that our Saviour Ch
who was both *God and man*, had po
to forgive ſins, which no Prote
ever denied; but they deny, that
a power could be communicated

e men, ſuch as the Apoſtles and
ir ſucceſſors.

But this is no anſwer to the argu-
nt propoſed, ſince it is plain in the
ſpel, That our Saviour wrought this
acle to prove, not that he, *in quali-*
of God, in quality of the Son of God,
power to forgive ſins; but alſo, *in*
lity of man, of the Son of Man: But
t ye may know that the Son of
n hath power on earth to forgive
, &c. Therefore the Goſpel relates
all the people were *aſtonished, and*
ified God; and what were they aſto-
ed at? Not becauſe God himſelf
ſuch a power of forgiving ſins,
ch they already knew, and long be-
believed; but, becauſe he had given
a power unto men. Firſt, then,
Chriſt as man had from God the
er of forgiving ſins, is not to be
oted: And, *Secondly*, that he did
and impart the ſame power to the
ſtles, is now to be proved from the
pel.

Then ſaid Jeſus to them again, John xx.
ce be unto you: As my father 21, &c.
ſent me, even ſo I ſend you. And
n he had ſaid this, he breathed on
n and ſaith unto them, receive ye
Holy Ghoſt. Whoſe ſoever ſins ye
remit,

remit, they are remitted unto the
And whoſe ſoever ſins ye retain t
are retained.

Is it not perverting the plain ſe
of the Goſpel to ſay, that our Savio
in theſe words only, gives the Apoſ
a power of *declaring peoples ſins to*
remitted, not a power of remitting the
It is plain, in the Goſpel, that our
viour gave to the Apoſtles the ſa
power to forgive ſins, which him
had received from his Father: the
fore, he ſays to them: *As my Fat*
ſent me, ſo I ſend you with like aut
rity, like power: With this differe
notwithſtanding; that God forgi
ſins by his own power, which by na
belongs to him; the Apoſtles, no
any power they had of their o
but by a power imparted to them f
Chriſt, who received the ſame f
God. So that whoſoever was *abſo*
by an Apoſtle, after our Saviour C
had given the Apoſtles this power,
as effectually abſolved from his ſin
caſe he was penitent, as if our Sav
himſelf had ſaid to him, *thy ſins*
forgiven thee: In like manner, a
that was baptized by an Apoſtle,
as truly baptized and purified f
ſin, as if Chriſt himſelf had bap

im; and the lame, the blind, and the
ck, that were cured by the Apoſtles,
y the power they received from Chriſt
o cure diſeaſes, were as effectually
ured, as if they had been healed by
he touch of his own hands; becauſe,
reality, when the Apoſtles wrought
iracles, it was God himſelf that prin-
pally wrought the miracle by their
ands; and, whenever the Apoſtles
aptized, it was Chriſt himſelf that
incipally baptized; and, whenever
ey abſolved, and whenever the prieſts
f the Church now abſolve, He it is,
hriſt himſelf, that principally abſolves.

3. *Verily, I ſay unto you, whatever ye ſhall bind on earth, ſhall be bound in heaven: And whatever ye ſhall looſe on earth, ſhall be looſed in heaven.* Matth. xviii. 18.

Can any but infidels, who hear this, oubt but Chriſt gave to the Apoſtles he power of binding and abſolving? nd, muſt not all confeſs, that the ower of forgiving ſins, which the poſtles received from Chriſt, deſcends o their ſucceſſors, as much as the ower of preaching the Goſpel, the ower of baptizing and adminiſtring he other ſacraments, which, although ddreſſed to none perſonally but the

Apoſtles, was, however, to continue with their ſucceſſors, the paſtors of the Church, for ever? Let us conclude then, that the biſhops and prieſts of the Church have undoubtedly power from Chriſt to abſolve from their ſins, ſuch as are truly contrite, confeſs and ſeriouſly purpoſe to avoid ſin for the future; and, by ſuch abſolution, they are effectually releaſed from the guilt of eternal death.

POINT XIX.

PROTESTANTS hold, That we are to confeſs our ſins to none but God; and that it is needleſs to confeſs to men; nor are we under any obligation to confeſs to the prieſts.

Contrary to the expreſs words of their Bible. 1. *Confeſs your ſins one to another*. It cannot be denied that St *James* the Apoſtle, in theſe words does either command, or, at leaſt, adviſe us to confeſs our ſins to men; and whether this be underſtood of ſacramental confeſſion to prieſts, or not, it is a good proof againſt Proteſtants that we are not only to confeſs our ſins to God; nor is it needleſs to confeſs to men.

James v. 16.

2. *Speak*

2. *Speak unto the children of Iſrael,* Numb.
hen a man or woman ſhall commit v. 6, &c.
y ſin that men commit, to do a treſ-
ſs againſt the Lord, and that perſon
guilty; then they ſhall confeſs their
which they have done: and he
all recompenſe his treſpaſs with the
incipal thereof, and add unto it
fifth part *thereof, and give* it *un-*
him *againſt whom he hath treſpaſſ-*
But if the man have no kinſman
recompenſe the treſpaſs unto, let
treſpaſs be recompenſed unto the
rd, even *to the prieſt.*

Now, if, in the caſe herein laſtly
ntioned, the compenſation was to
made to the prieſt, then, of conſe-
ence, the confeſſion of the ſin was
be made to the prieſt too, other-
e, how muſt he know what com-
nſation to demand? The whole
t is a proof, that the people under
Old Teſtament were enjoined, by
law of *Moſes*, to confeſs their ſins
he prieſts; for, *firſt*, the prieſts
e to order the ſatisfaction that was
e made to the injured party by
treſpaſs done: And, *Secondly*, they
e alſo to offer ſacrifices of *propiti-*
n, ſuch as the law preſcribed, which
e different according to the kind

and

and quality of the offence; neither which offices could the priests poss perform, unless the people had c fessed their sins to them. And, althou this was not sacramental confession, was, however, a figure of it; as was the law given to the leprous to *sh themselves to the priests*, that t Levit. xiii. 15. might judge *between leprosy and l rosy, and discern between the cl and the unclean.*

Matth. iii. 5, 6. 3. *Then went out to him* Jerusal *and all* Judea, *and all the region ab* Jordan, *and were baptized of him* Jordan *confessing their sins.*

The Gospel does not say, these p ple confessed themselves only in ge ral terms to be sinners, as Protest do, when they confess, *that they h done what they should not do, and h not done what they should do*, (w indeed is an eternal truth); but, i here said, that *they confessed t sins;* which implies a particular c fession made to St *John Baptis* the sins each one had commit Which confession, though not *sac mental*, was the pattern and prep tion to it.

Acts xix. 18, 19. 4. *And many that believed c and confessed, and shewed their de*

Many also of them which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces *of silver.*

Here we read, that these new converts at *Ephesus* came to St *Paul* and confessed their sins: *They came and confessed, and shewed their deeds:* like true penitents; *first*, believing, then repenting, then confessing; and, *lastly*, making satisfaction to God, by burning the books which had been their instructors in wickedness.

Admitting all this to be true, replies the Protestant; it is not yet proved, that we are bound, *jure divino*, by the command and institution of Christ, to make a special confession of all deadly sins to the priests of the Church.

I answer, that this is most clearly implied in these words of our Saviour: *Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.* For, according to a maxim Matth. xviii. 18. John xx. 23.

in

in law; *To whom juriſdiction or powe is given, to them is alſo granted a thoſe things without which the powe can never be put in execution.* An ſince it is not poſſible for the prieſts the Church to know, when they oug to abſolve, and when to with-ho their abſolution; whoſe ſins are to b remitted, and whoſe to be retained what ſatisfaction is to be made to God what compenſation to the parties in jured; unleſs they are thoroughly ap priſed of the ſins of each one, and the different ſpecies and qualities them, which cannot be known to the otherwiſe than by the confeſſion of th parties who have ſinned. Hence it undeniable, that our Saviour giving the Apoſtles a power of *binding* an *abſolving*; of *remitting* and *retai ing ſins*; does thereby give to us command of confeſſing them to th prieſt that is to abſolve us; ſince, with out ſuch confeſſion, the power of *re mitting* and *retaining* ſins, could ne ver have been put in execution with ny degree of judgment and diſcretion Which truth being ſo very plain; na I may ſay, ſelf-evident, there could no reaſon to expect from the Goſp any farther precept of confeſſing ou ſins to the prieſt.

POINT

POINT XX.

PROTESTANTS hold, That penance entirely conſiſts in a ſorrow for our ſins, and amendment of life. That no puniſhment of the ſinner's own perſon, no penance enjoined by the Church, no ſatisfaction by prayers, alms-deeds and faſting, is neceſſary to pacify our offended God; nay, that all ſuch ſatisfaction is needleſs and ſuperfluous, and, moreover, injurious to the ſatisfaction Chriſt has already made for us.

Contrary to the expreſs words of their Bible.

1. *Now therefore the ſword ſhall never depart from thine houſe, becauſe thou haſt deſpiſed me, and haſt taken the wife of* Uriah *the* Hittite *to be thy wife.....And* David *ſaid unto* Nathan, *I have ſinned againſt the Lord. And* Nathan *ſaid unto* David. *The Lord alſo hath put away thy ſin, thou ſhalt not die. Howbeit, becauſe by this deed, thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee ſhall ſurely die.* 2 Sam. xii. 10. ver. 13, &c.

Here we find, that God afflicted David with many temporal chaſtiſements, even after his ſin was forgiven;

and

and, it is well known from the Penite
tial Pſalms of *David*, that though
knew by *Revelation* from the proph
Nathan, that God had pardoned
ſin; that is, releaſed him from t
guilt of eternal death, he neverthele
perſiſted in doing penance for it, pra
ing, weeping and beſeeching God
mercy all the days of his life: T
what purpoſe? If, as Proteſtants
firm, penance entirely conſiſts in
change of mind and amendment
life; and that all other ſatisfaction
be made to God by the puniſhme
of the ſinner's own perſon is ſupe
fluous.

Joel ii. 12. 2. *Therefore alſo now ſaith t*
Lord: turn ye even *to me with*
your heart, and with faſting, a
with weeping, and with mourning.

Job xlii. 6. 3. *Wherefore I abhor myſelf, a*
repent in duſt and aſhes.

Matth. xi. 21. 4. *Wo unto thee* Chorazin, *wo*
to thee, Bethſaida, *for if the migh*
works which were doue in you, h
been done in Tyre *and* Sidon, t
would have repented long ago in ſa
cloth and aſhes.

Jonah iii. 5. 5. *So the people of* Niniveh *belie*
God, and proclaimed a faſt, and

ſackcloth from the greateſt of em, even to the leaſt of them.

In theſe texts of Holy Scripture, I ink, penance is deſcribed in far other aracters, than in a bare change of nd, and amendment of life. *In ſting, and weeping, and mourning,* *Joel* has it. *In duſt and aſhes*, as *b* has it. *In ſackcloth and aſhes*, as r Saviour in the Goſpel teaches. *In ckcloth and faſting*, as *Jonah* teſtifies. hen there are other works of repen- ce (penance) to be done to pacify God ſin, beſides a change of heart and a- ndment of life, and ſuch other rks of penance, called in Scripture *rthy fruits of penance; works wor-* Matth. *of penance*, are not needleſs and ſu- iii. 8. fluous, as Proteſtants pretend. Acts xxvi. 20.

POINT XXI.

ROTESTANTS hold, That the uſe of indulgences was not in the days the Apoſtles, nor has any founda- in Scripture.

Contrary to what we find written in Paul.

ufficient to ſuch a man is this pu- 2 Cor. *hment which is inflicted of many.* ii. 6. *or if I forgave any, to whom I* ver. 10. *ave it, for your ſakes forgave I it he perſon of Chriſt.*

The Apoſtle here ſpeaks of a m
amongſt the Chriſtians of *Corinth*, w
was guilty of inceſt with his moth
in-law. This perſon the Apoſtle
communicated, as appears by his f
1 Cor. Epiſtle: and here he takes upon him
v. 3. releaſe the ſame man, *In the per*
of Chriſt, that is, by authority fr
Chriſt, from doing any farther pena
on account of that ſin, the Apo
judging ſuch a ſeaſonable indulge
to be moſt for his ſpiritual good, *leſt*
2 Cor. *ſhould*, ſays he, *be ſwallowed up w*
ii. 7. *over much ſorrow:* Now, this is w
in the Church of *Rome* is underſtood
an *indulgence*. For, as St *Paul*
takes upon himſelf, by *authority fr*
Chriſt, or, as he expreſs it, *In the*
ſon of Chriſt; firſt, to enjoin a pro
penance to this perſon for his
and after wards to remit part of
penance, which he had before enjoi
and to ſhorten the time of it, acc
ing as he judged it moſt for the
ritual good of the offender: In
manner, the paſtors of the Chu
who ſucceed in the places of the A
ſtles, and inherit that power w
Chriſt gave to the Apoſtles whe
Matth. ſaid to them: *Whatſoever ye*
xviii. 18. *bind on earth, ſhall be boun*
hea

aven: and whatſoever ye ſhall looſe earth, ſhall be looſed in heaven: particular, the Supreme Paſtor, the ſhop of *Rome*, who, being the undoubted ſucceſſor of St *Peter*, inherits from him *the keys of the kingdom heaven;* theſe paſtors of the hurch, I ſay, have, in all ages ſince e Apoſtles, claimed and exerciſed a ower of granting the like indulgences: hat is, a power of dealing with ſinrs more or leſs rigorouſly, of enjoing to them penances of a longer or orter date, as they judge moſt for eir ſpiritual and eternal good. For e end and intent, as well of penances indulgences, being the ſalvation of e party's ſoul, (*That his ſoul may ſaved in the day of the Lord Jeſus*), 1 Cor. v. 5. nich ſometimes may be beſt procured rigour, ſometimes by mildneſs and dulgence. Hence the Church proceeds metimes by one method, ſometimes the other. In former ages, the hurch exacted more rigorous penances, and granted fewer indulgences: latter ages, the Church has granted ore indulgences, and enjoined leſs rirous penances, leſt the devil might ive great ſinners, who are commonvery weak, into diſpair, in caſe they

were to be dealt with too ſeverely, a
tempt them to forſake Chriſt and h
Church, and all hopes of ſalvatio
This is a true and fair account of t
doctrine of indulgences defended b
the Church of *Rome*, which has mor
over declared in the Council of *Tren*
that theſe indulgences are *highly ben*
ficial to Chriſtian-people.

Decret. de indul. Seſſ. 25. To this Proteſtants reply, That ſuc
indulgences, as they conceive, are r
ther *prejudicial* to Chriſtian people th
beneficial; For, ſay they, will n
people be apt to take greater liberti
in tranſgreſſing, when they find th
can be ſo eaſily acquitted; *Firſt*, of t
eternal puniſhment, by *abſolution*
and, *Secondly*, of the temporal puniſ
ment, by a *plenary indulgence*?

Anſwer, By no means: For all t
members of the Church of *Rome* a
conſtantly taught from their childhoo
that, no benefit can poſſibly be reap
from indulgences, without a true an
cordial repentance. This may be ſe
by the bulls of indulgence which co
from *Rome*, wherein you will ever fin
either this, or ſome other clauſe equiv
lent to it. *Vere contritis et confeſſi*
vere pœnitentibus et confeſſis: Th
is, that the indulgence is only grant

true penitents; to ſuch as are *truly ntrite and confeſs their ſins.* This ctrine, therefore, being current with Catholicks, that there is no hope of ceiving the favour of an indulgence thout a cordial repentance, and a cere reſolution of leading a new life; nſequently, indulgences ſo taught, ſtead of being an encouragement to , cannot but be a great diſcourage- ent from it, and a great attractive repentance; and we find this veri- d every day, by experience in the urch of *Rome*, where ſinners, upon caſion of theſe indulgences, are very quently converted to God from a ful life, make general confeſſions become new men. I believe, I y venture to affirm, that the *indul- t doctrine of the Reformation* which acquitted all people of the obliga- n of confeſſing their ſins, and of king any kind of ſatisfaction to God them, *by the puniſhment of their n perſons*, under pretence that riſt has fully ſatisfied for all, and refore all works of penance done us are ſuperfluous. I ſay, *theſe nary indulgences* which the Refor- tion grants to all ſinners of the ole earth, have not yet produced

the like good fruits: and we are content the world ſhould judge, whether their *indulgences* or ours are more *beneficial to Chriſtian-people.*

POINT XXII.

PROTESTANTS hold. That *confirmation* is not, properly ſpeaking, any ſacrament of the new law, ordained by Chriſt to give grace.

Contrary to the Written Word

Acts viii. 14. 1. *Now, when the Apoſtles which were at* Jeruſalem *heard that* Samaria *had received the word of God, they ſent unto them* Peter *and* John, *who, when they were come down, prayed for them that they might receive the Holy Ghoſt (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jeſus). Then laid they their hands on them and they received the Holy Ghoſt.*

Acts xix. 5. 2. *When they heard this, they were baptized in the name of the Lord Jeſus. And when* Paul *had laid his hands upon them, the Holy Ghoſt came upon them; And they ſpake with tongues and propheſied.*

Heb. vi. 1, 2. 3. *Therefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection*

fection; not laying again the foun-
tion of repentance from dead works,
d of faith towards God, of the doc-
ine of baptiſm, and of laying on of
nds, &c.

If a Sacrament of the New Law, be *outward and viſible ſign of inward d ſpiritual grace, given unto us, or- ined by Chriſt himſelf, as a means hereby we receive the ſame;* herein *nfirmation* as it was given in the poſtolical Church by the Apoſtles emſelves, we have the *outward and ſible ſign*, which is *the laying on of nds* of the Apoſtles; here was alſo *ward and ſpiritual grace*, which was e Holy Ghoſt received by this means the new baptized; And, that this ſa- ed ceremony was *ordained by Chriſt*, a means to impart this grace, is ry plain, becauſe the Apoſtles could t of themſelves inſtitute a ſacrament give grace: For which reaſon, this *ctrine of the laying on of hands*, (or nfirmation), is, by the Apoſtle, in the xt laſt cited, numbered together th baptiſm, among *the principles of e doctrine of Chriſt*: is not this a od proof from the written word, that is one of the ſacraments of the new w ordained by him to give grace?

Shorter hatechiſm of the Church of *England.*

POINT

POINT XXIII.

PROTESTANTS hold, That Extreme unction is not one of the ſacraments of the new law, ordained by Chriſt to give grace, nor to be administred to the ſick.

Contrary to the expreſs words of St James v. 14. *James* the Apoſtle. *Is any ſick among you? Let him call for the elders (prieſts) of the Church, and let them pray over him; anointing him with oil in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if he have committed ſins they ſhall be forgiven him.*

It cannot be diſputed that this ſacred ceremony of anointing the ſick with oil, was inſtituted by our Saviour ſince it is here taught us by one of the Apoſtles, and it is utterly incredible that one of the twelve Apoſtles ſhould err in a matter of ſuch moment, or take upon himſelf to promiſe grace and remiſſion of ſins, as St *James* does to thoſe who make a pious uſe of this rite of the Church, unleſs he knew that it was of *Divine-inſtitution.*

To this Proteſtants reply, That the *anointing* of the ſick, mentioned by St *James*, is the ſame with that mentioned in the Goſpel of St *Mark*

nd they caſt out many devils, and Mark vi.
ointed with oil many that were ſick 13.
d healed them: Which, ſay they,
s a miraculous gift of healing the
k of their corporal diſeaſes, that
s to laſt only during the age of the
oſtles, and for ſome time after; but
t a Sacrament of Divine-inſtitution
endure for ever in the Church.

But this exception of Proteſtants a-
inſt the ſacrament of extreme unc-
n cannot ſtand its ground. For, in
firſt place, all prieſts are here em-
wered to anoint the ſick: Yet, all
eſts, in St *James's* time, had not the
raculous gift of healing the ſick
ntioned by St *Mark*; therefore this
of anointing the ſick mentioned by
James, is not that miraculous
of healing the ſick mentioned by
Mark: Secondly, many others in the
mitive Church, beſides the Apoſtles
Prieſts had the gift of curing diſea-
mentioned by St *Mark*; yet the
inting of the ſick in St *James* time
only to be adminiſtred by prieſts;
again proves, that it is not the
e mentioned by St *Mark*. *Third-*
No oil except it be the matter of
e Sacrament of Divine-inſtitution,
be a means to remit ſin, and to
impart

impart health to ſoul as well as bod
but it is expreſsly ſaid of this *anoint*
commanded by St *James*: *That*
ſhall ſave the ſick, and if he have co
mitted ſins they ſhall be forgiven hi
which words plainly ſignify, that
heals the ſoul as well as the body: W
conclude, that this *anointing* of t
ſick, which we read of in St *James*,
a ſacrament ordained by Chriſt, to g
grace and remiſſion of ſins, and can
be the ſame with that mentioned in
Mark, which was a gift of healing
ſick only of their corporal diſeaſes.

Now this Sacrament was certai
adminiſtred to the ſick in the *Apoſto*
cal Church, as St *James*, one of
twelve Apoſtles witneſſes; yet in n
of the Reformed Churches of Pro
ſtants is this ſacrament to the ſick
miniſtred; therefore none of the Re
med Churches are the true *Apoſtoli*
Church, which is proved by this tok
becauſe they uſe not the ſame ſac
ments as the Apoſtles did; where
according to Proteſtants themſel
a due adminiſtration of ſacrament
one of the principal marks by wh
the true Church is diſtinguiſhed, wh
is certainly ſo far true, that whate
Church has laid aſide any one of

ſacram

raments of the new law, ordained Chriſt for the ſalvation of mankind, nether for the ſick or thoſe in health, nether for the living or the dying, e Church of Chriſt that cannot be.

POINT XXIV.

ROTESTANTS hold, That *holy orders* is not one of the ſacraments the new law ordained by Chriſt to nfer grace.

Contrary to the Written Word of od. 1. *Neglect not the gift that is thee, which was given thee by pro-* 1 Tim. iv. 14. *ſy, with the laying on of the hands the Presbytery.*

2. *Wherefore I put thee in remem-* 2 Tim. *ance that thou ſtir up the gift of* i. 6. *d, which is in thee by the putting of my hands.*

3. *And when they had prayed they* Acts vi. *d their hands on them:* The ſeven 6. acons mentioned in the *Acts*.

4. *And when they had ordained* Acts xiv. *em elders*, (Prieſts), *with laying on* 23. *hands* (as the *Greek* has it) *in every* χειροτο- *urch and had prayed with faſting,* νησαν- *y commended them to the Lord, on* τες. *om they believed.*

The three things eſſential to a ſacra- nt of the new law, are here alſo found

found in *ordination*. First, *The o*
ward and viſible ſign, Which is, *l*
ing on of hands, mentioned both
Acts vi. the ordination of Deacons, and in t
Acts xiv. ordination of Prieſts, and in the ordi
1 Tim. iv. tion of Biſhops. *Secondly*, Here is a
2 Tim. i. the *inward or ſpiritual* grace of t
ſacrament mentioned both in the f
chap. iv. and ſecond Epiſtle to *Timothy*; as al
14.
chap. i. 6. in St *John*; where, our Saviour, givi
to the Apoſtles the power to forgi
ſins, which is a principal part of prie
hood, firſt imparted to them the H
Ghoſt, ſaying; *receive ye the H*
John xx. *Ghoſt*. *Thirdly*, That it was ordain
21. by Chriſt, who can doubt! For will a
one be ſo impious as to ſay, that *ordi*
tion, mentioned in ſo many places
Scripture was a mere *human-inventi*
of the Apoſtles? Beſides, how ca
the gift of God, the gift of grace, to
connected with an outward ceremo
of *laying on of hands*, as is above m
tioned in the text, unleſs it were of
vine-inſtitution? For we know the Ap
ſtles had not power to inſtitute ſac
ments that give grace. Thoſe divin
who maintain the contrary doctri
that holy orders is no ſacrament t
gives grace, do they not give the
ſelves a terrible blow? For, if holy
ders gives not grace, on what acco

they prefer themſelves to the laity?
ordination be not of *Divine-inſtitution*
t *human*; then, it may be laid aſide
human authority, if occaſion require,
d that *order of men* be entirely abo-
ned.

Quakers and ſome other Proteſtants
ly: That *laying on of hands*, or or-
nation, is not needful to them, who
ve in them already the Spirit of God,
e inward unction of the Holy Ghoſt,
hich of itſelf ſufficiently authorizes
y one to adminiſter and preach the
rd of God, without any farther ce-
mony.

I anſwer, that this doctrine was un-
ard of in the Church whilſt it was
verned by the Apoſtles: For, in thoſe
nes, we read, that Biſhops, prieſts
d deacons, were conſtantly ordained
the laying on of hands, nor might
y preſume to preach and adminiſter
ſacraments, unleſs they were firſt
ordained and ſent by thoſe who had
like manner been ordained lawful
ſtors in the Church before them.

Nay, even St Paul, though he had
immediate call to the Apoſtleſhip
m the mouth of our Saviour himſelf,
was afterwards *ordained* with *the* Acts ix.
ing on of hands by the Apoſtles, and 15, 16.

ſo ſent to preach the Goſpel to t
Acts xiii. 2. *Gentiles*, as, we read, in the *Acts*. *they miniſtred to the Lord and faſte the Holy Ghoſt ſaid: ſeparate me* B nabas *and* Saul, *for the work whe unto I have called them. And wh they had faſted and prayed and laid th hands on them they ſent them aw* Although St *Paul* and *Barnabas* w called by the Holy Ghoſt, as the Scr
Gal. i. 1. Acts ix. 15. xiii. 2. ture here teſtifies, and St *Paul by G the father*, and *by God the Son*, a *by God the Holy Ghoſt*, as himſelf d clares; yet, we ſee, they were aft wards ordained with the uſual ce mony *of laying on of hands*. T extraordinary example recorded in h writ, is a moſt convincing proof t *ordination* is a ſacrament of *Divine- ſtitution*, and, therefore, indiſpenſa neceſſary, to all who enter into the cred miniſtry; not even St Paul hi ſelf excepted, who, if he had not b *ordained*, had not partaken of prieſt-hood. And, that it is high ſacrilegious preſumption, for any (much more a woman) to take u him to preach the Goſpel, to admini ſacraments, and to have the care ſouls, unleſs he is firſt ordained ſent, by thoſe who were ordained

Paſtors in the Church before him, cording to the ſacrament which God s inſtituted. *Verily, verily, I ſay to you, he that entereth not by the or into the ſheepfold but climbeth ſome other way, the ſame is a thief d a robber.* Now, it is as plain as e ſun in the firmament, that none t the Biſhops and Prieſts of the *Ro-an* Catholick-church have derived eir ordination and miſſion from the oſtles; and that the Paſtors of all ner Churches have *climbed up into e fold by another way:* Conſequently y are-----as is above ſaid in the t. Jo. x. 1.

POINT XXV.

ROTESTANTS hold, that marriage is not one of the ſacra-nts of the new law that confers ſanc-ing grace:

Contrary to the Holy Scripture. *For this cauſe ſhall a man leave his her and mother and ſhall be joined o his wife, and they two ſhall be one h. This is a great myſtery; but I ak concerning Chriſt and the Church. 2. Therefore as the Church is ſubject o Chriſt; ſo let wives be to their n huſbands in every thing. Hu-* Epheſ. v. 31, 32. Epheſ. v. 24.

Ephes. v. 25. *ſbands love your wives, even Chriſt, alſo loved the Church, a gave himſelf for it.*

Matrimony is a holy ſtate, inſtitu of God in the time of man's innocen and conſecrated by Chriſt to ſuch an e cellent myſtery, that in it is ſignified a repreſented the ſpiritual marriage a unity, betwixt Chriſt and his Churc So ſays the Church of *England* in t ſolemnizing of it. Whereby Pro ſtants themſelves ſeem to confeſs, t our Saviour Chriſt added ſomething marriage which it had not before; benig now by him made an *excell myſtery;* whereas, if it be regar only as *a civil or natural contr* there is nothing myſterious in it. N if marriage be an *excellent myſtery,* this account; becauſe it is now inſti ted to figure, and repreſent the ſp tual marriage between Chriſt and Church; which, according to St *Pa* figured by the love of the huſband the wife *even as Chriſt loved the chur* and, by the ſubjection of the wife to huſband, *even as the church is ſub unto Chriſt;* which cannot be with ſpiritual grace. We conclude, f Scripture expounded by the traditio all ages, that marriage was, by our

our Chriſt, made one of the ſacraments the new law, to confer upon the married couple that ſanctifying grace, without which the ſpiritual marriage between Chriſt and the church cannot be *perfectly* repreſented.

POINT XXVI.

PROTESTANTS maintain: That the honour which is given to angels and ſaints in the Church of *Rome* is no better than idolatry.

Contrary to the written word of God.

But glory, honour and peace to every man that worketh good. Rom. ii. 10.

2. *And when the ſons of the prophets which were to view at* Jericho, *ſaw him, they ſaid: the ſpirit of* Elijah *doth reſt* upon Eliſha. *And they came to meet him, and bowed themſelves to the ground before him.* 2 Kings ii. 15.

3. *And as* Obadiah *was in the way behold,* Elijah *met him: And he knew him, and fell on his face, and ſaid, art thou that my Lord* Elijah? 1 Kings xviii. 7.

4. *And he ſaid, nay, but as captain of the hoſt of the Lord am I now come.* And Joſhua *fell on his face to the earth and did worſhip.* Joſhua v. 14.

Here are ſeveral inſtances in the *written word* of holy perſons, who paid an outward reverence and honour by bow-

ing down and proſtrating on the grou
to ſaints; and, an inſtance of one w
paid the like honour to an ang
though he knew by the teſtimony
the angel himſelf, that he was not m
than an angel. Yet when Roman-c
tholicks pay the like reverence and h
nour to ſaints and angels, as *Joſhu*
and theſe other holy perſons did, th
are immediately accuſed of ſuperſtiti
and idolatry by Proteſtants. But t
reaſon why there was not the leaſt ti
ture of idolatry in what *Joſhua* a
theſe other holy perſons here did, w
becauſe they were all adorers of the tr
God, as Roman-catholicks now a
and therefore never had one thou
of giving *divine honour* to his creatur
but only to ſhew a due reſpect and
verence to the ſaints and angels, on a
count of the eminent relation they ha
to God. Which is ſo far from being
diſhonour to him, that he would m
rather think himſelf diſhonoured,
that reſpect, which is due to all h
things and perſons that relate to hi
were not, in due circumſtances a
with due meaſure, paid.

Proteſtants reply, That when St *Jo*
fell down at the angel's-feet, and wo
Rev. xix. 10. have worſhipped him; *ſee thou d*
not, ſays the angel; *I am thy fell*
ſervan

ervant;---worſhip God. Is not this a plain argument, that whatever worſhip paid, in a religious way, is due to God alone?

"I anſwer, That it is a plain argument of no ſuch thing. For St *John* was far from offering to any creature the worſhip *due to God alone*. The worſhip then that St John offered the angel was only an *inferiour worſhip*, upon the conſideration of his being a meſſenger from God; a happy and glorious ſpitit. Yet the angel, to teach us modeſty and humility, refuſed even that *inferiour worſhip* (though lawful) upon the conſideration not of the happy condition he was in above St John, but of what he had in common with him; the being *fellow ſervant* with him of Jeſus Chriſt who by his incarnation had aſſumed not angelical but human nature. So that, upon different conſiderations, (for who dare either blame the Angel or the Apoſtle?), both the holy Apoſtle St John commendably offered an *inferiour worſhip* to the Angel; and the holy Angel on his ſide commendably refuſed it. Catholick Anſwer to Mr Barret. ſec. 19.

"Can any one think, that St John the beloved Apoſtle of Chriſt, by Chriſt

"himſelf

" himſelf taught and educated, and b
" the Holy Ghoſt filled and perfected
" can any one think, I ſay, that St Joh
" underſtood ſo little of religion, as no
" to know what honour and worſhi
" was due to the bleſſed Angels? O
" the contrary, I find, the Apoſtle
" were altogether poſitive as to th
" knowing the points of their religion
Gal. i. 8. " *Tho' we*, ſays St *Paul*, *or an ang*
" *from heaven, preach any other goſp*
" *unto you, than that which we hav*
" *preached unto you, let him be accu*
" *ſed*. And, a moſt plain argumen
" that the angel, in the text abov
" mentioned, did not refuſe the wo
" ſhip offered him by St John, as
" *dolatrous*, *unlawful* or *ſinful*.
" moſt plain argument, I ſay, of th
" may be gathered from the *Revel*
" *tions* xxii. 8, 9. Where St John a ſ
" cond time offered the angel the ſam
" worſhip as before, notwithſtanding th
" angel had ſo lately refuſed it. *Rev*
" *lations* xix. 10. For, if any fault the
" was in it, how is it poſſible that St *Jo*
" having been but juſt before warned
" it; how is it poſſible he ſhould, aft
" that, relapſe again into the ſame faul
" into ſo great a fault?"

" Neither does St Paul *Col.* ii. 1
" forb

forbid us to worſhip angels with ſuch a worſhip as is uſual in the Catholick-church, that is, with a *ſubordinate and inferiour worſhip*; but what he forbibs us is, to worſhip them with an *extravagant and ſuperſtitious worſhip*; that is, he fordids us to worſhip them ſo as to exclude the *mediatorſhip of Chriſt*, ſo as to deny *the head* Chriſt Jeſus. *Not holding the head*, (ſayshe, *v.* 19, *&c.*) But ſo far are Catholicks from giving to the angels this latter kind of worſhip, that they deteſt the thought of it. On the contrary, they conſtantly profeſs, whatſoever the ſaints and angels obtain for us of God, that it is all through the *mediatorſhip of Chriſt*. All through Jeſus Chriſt *the head* both of them and us."

But, ſays the proteſtant, does our viour give us encouragement any here in the Goſpel, to pay thoſe hours to the Virgin Mary his mother, hich are paid her by the Church of ome? No, ſo far from it, that he fig- Luke xi. ies that to be a true diſciple of Chriſt, 27, 28. a far more valuable title than that a mother.

" We anſwer: it is true, that to be a diſciple of Chriſt is a more valuable

" title

" title than that of a mother; but t
" be both Mother aud diſciple is th
" moſt valuable of all. The Virgi
" Mary then, being both the Mothe
" of Chriſt, which is a valuable titl
" and his true *diſciple* too which is
" more valuable title; being, I ſay
" both mother and true diſciple, n
" only true diſciple, but of all diſcipl
" the *trueſt* and the *beſt*, ſhe is there
" fore worthy of all the honours pa
Luke i. " her by the Church of Rome. *Bleſſ*
42. " *is she among women; all genera*
Luke i. " *tions shall call her* [illegible]*eſſed.*"
48.

All honour is not Divine-honour unleſs we hold that moſt abſurd po tion of Quakers, that bowing the bod uncovering the head, proſtrating, a all the outward marks of reveren which men uſually ſhew to one anothe is giving to men the honour due God. But, if *all honour is not Divi* then we may honour ſaints and ange with an *inferiour honour* which is n *Divine;* nor conſequently has any tin ture of idolatry in it. As to outwa marks and teſtifications of honour, it certain, many of theſe, as *kneelin bowing*, *proſtrating*, are of themſelv indifferent, and are applied by the i ward intention; ſo that, when we ſ

e who is an adorer of the true God neel to the king, we conclude, that no-ing but *civil honour* is meant by it; nd when we ſee the ſame perſon neeling in a Church to pray and adore od, that we know to be *Divine-ho-our*; and when we ſee the ſame perſon neeling before the ſhrine of a ſaint to plore his interceſſion, we know, that, ing a worſhiper of the true God, as Romon-catholicks are, it is far from s intention to pay *Divine-honour* to s creatures: And, though the out-ard ceremony is the ſame the inward votion is not.

POINT XXVII.

ROTESTANTS maintain, That to eſteem certain places to be *holy*, d ſhew outward marks of reverence ſuch places, is one of the ſuperſtitions the Church of Rome.

But in this point the Church of Rome guided by the Written Word of God.

And the captain of the Lord's hoſt Joſhua *id unto* Joſhua, *looſe thy ſhoe from off* v. 15. *y foot, for the place whereon thou ndeſt is holy.*

2. *And he ſaid, draw not nigh hither:* Exod. iii. *t off thy ſhoes from off thy feet, for* 5. *e place whereon thou ſtandeſt is holy ound.*

Here

Here let Proteſtants obſerve, th
Moſes and *Joſhua* were commande
one by God himſelf, and the other
an angel, to go barefoot, out of rev
rence to the ground whereon they ſtoo
becauſe it was holy. For this reaſon R
man-catholicks reverence all places
holy places where God has at any ti
appeared or manifeſted ſome ray of
glory, or conferred ſignal benefits up
mankind, as mount *Sinai*, *Horeb*,
places of our Saviour's-nativity, paſſi
burial, reſurrection and aſcenſion, wh
are held by us to be *holy places;* for
ſame reaſon that the mountain up
which he was transfigured, is, by St
2 Pet. i. 18, ter, called *the holy mount*.

POINT XXVIII.

PROTESTANTS maintain, that w
ter, bread, oils, and other cr
tures, cannot be by the bleſſings, pr
ers and conſecrations of the Chur
ſanctified or made more holy than t
are by their firſt creation.

Contrary to the expreſs words o
Paul and to the Goſpel of Chriſt.

Matth. xxiii. 17. 1. *Ye fools and blind: for whethe
greater, the gold, or the temple t
ſanctifieth the gold?*

ver. 19. 2. *Ye fools and blind: for whethe
great*

eater the gift, or the altar which nctifieth the gift?

If the temple ſanctified the *gold*, and e altar the *gift* that was offered upon this is a good proof, that whatever ſeparated from common uſes, and nſecrated to religion and God's-wor-ip, does thereby become *holy* and *ſa-ed.*

3. *For every creature of God is good,* 1 Tim. iv. *d nothing to be refuſed, if it be re-* 4, 5. *ived with thankſgiving: for it is ſanc-fied by the word of God and prayer.*

Here it is expreſsly taught, that al-ough every creature was by the hand God made *good* in the firſt creation, ey may yet be ſanctified and made ore Holy by *the word of God and ayer;* by the prayers and bleſſings of e Church.

Proteſtants ſtill inſiſt, that the bleſſings d conſecrations of oils, water, and her elements againſt diſeaſes and evil its are ſuperſtitions of the *Romiſh* urch, much like the *enchantments* d *invocations* of the ancient idolaters d magicians, Cal. l. iv. Inſtitut. x. ſec. 12.

But let them conſider whether them-ves, in this point, do not condemn the ſpel of Chriſt.

. *And they caſt out many devils,* Mark. vi. 13.

and anointed with oil many that we
ſick, and healed them.

Jo. v. 4. 2. *For an angel went down at*
certain ſeaſon into the pool, and tro
bled the water: whoſoever then, fi
after the troubling of the water, ſte
ped in, was made whole of what
ever diſeaſe he had.

I hope theſe texts will extort t
confeſſion, at leaſt, from the mou
even of the moſt obſtinate Proteſtan
that water, oils, and other inanim
creatures, may poſſibly have a bleſſ
imparted to them from God, and
uſed by him as inſtruments to caſt
evil ſpirits, and to cure diſeaſes; v
neſs the miraculous pool of wa
mentioned by St *John*, and the
mentioned by St *Mark*. Now
bleſſings of water, *&c.* which are
uſe in the Catholick-church, what
they but forms of prayer, beſeech
God to give a bleſſing to theſe creat
againſt diſeaſes and evil ſpirits?
then ſuperſtition to believe that
hears theſe invocations of his Chu
to which, we know he has give
power *over all devils, and over*
Luke ix. 1. x. 19. *the power of the enemy?*

But do not theſe invocations and
ſings, ſo much uſed in the Churc

R

ome, very much reſemble the en-
antments of magicians, and the an-
ent idolaters?

So far from it, that they are directly
poſite to each other in every reſpect.
he magicians and idolaters in their
chantments, ſupplicate devils and
lſe gods: The Catholick-church in
e *bleſſings* of water, oils, *&c.* ſup-
icates the only true and living God.
he magicians in their enchantments
ork by the power of the devil: The
atholick-church, in the bleſſings of
eſe creature, relies on the power of
riſt which he gave to his Apoſtles,
d to his Church *over all devils.* In
e enchantments of magicians the de-
ſhews his power over wicked men:
the bleſſing of holy water, Chriſt
ews his power over the devil. So
at to ſay theſe holy rites of the Catho-
k Church bear a likeneſs and reſem-
nce to the enchantments of magi-
ns and idolaters, when one invokes
mons, the other the true God; when
e works by the power of the devil,
e other by the power of God *over all*
vils, is, ſurely ſuch a likeneſs, ſuch
eſemblance, ſuch a compariſon, as
never enter into the thoughts of
, but thoſe, who think there is nei-

ther God nor devil; and consequent
no difference between invoking the on
or the other.

POINT XXIX

PROTESTANTS hold, that religio
men and women, who have vow
perpetual continency, may lawfu
marry notwithstanding their vows.

Contrary to the express words of the
Deut. Bible. 1. *When thou shalt vow a vo*
xxiii. 21. *unto the Lord thy God, thou shalt n*
slack to pay it: for the Lord thy God w
ver. 22. *surely required it of thee; but, if th*
shalt forbear to vow, it shall be no
ver. 23. *in thee..... That which is gone out*
thy lips, thou shalt keep and perfor
Eccles. 2. *When thou vowest a vow unto G*
v. 4, 5. *defer not to pay it; for* he hath *no ple*
sure in fools; pay that which thou h
vowed. Better it is *that thou shoul*
not vow, than that thou shouldst v
and not pay.

Here the Divine-law, as well as
law of nature, teaches that a prom
made to God, which we call a vow
such things as are well pleasing to hi
binds the votaries in conscience: the n
point to be proved is, that perpetual c
tinency is a virtue well pleasing to G
which is proved from St *Paul;* in

firſt to the *Corinthians: he that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord: but he that is married careth for the things that are of the world, how he may pleaſe his wife. . . . . The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband. . . . So then, he that giveth his virgin in marriage doth well: but he that giveth her not in marriage doth better.* vii. 32, 33, &c. ver. 34. ver. 38.

Now, if, on the one hand, St Paul *by the inſpiration of the Holy Ghoſt*, 1 Cor. vii. 40. teaches us in the cleareſt manner, and recommends virginity, an unmarried life, perpetual continency, as the greater good, the more perfect ſtate of life, more pleaſing to God; and if, on the other hand, whoſoever has vowed any thing to God, which is pleaſing to him, as every virtue is, and as, we know from the Apoſtle, *perpetual continency* is, the Divine law, ſtrictly bound in conſcience to perform it; it moſt clearly follows, that religious men and women, who have vowed perpetual continency, and that in the moſt ſolemn manner,

cannot lawfully marry; and such as d
are vow-breakers and Apostates. Wh
then will they appear at the day
judgment, who pulled down monas
ries, seized the abby-lands, and licen
religious men and women to ma
contrary to their vow? And what o
mon ought we to have of a reformati
which taught all these wicked and
crilegious doings, and, still upholds
same vow-breaking doctrine, in dir
contradiction to the *written word*
God?

If Protestants reply, that contine
Wisdom viii. is a free gift of God, and therefore
Matth. xix. 11. one knowing whether it will be h
after in his power ought not to vow
and if a priest or religious person a
his vow, finds it not in his power,
may lawfully marry, remembering
1 Cor. vii. 9. saying of the Apostle, *that it is be*
to marry than burn. In answer to
exception, let them know, that *co*
nency is no otherwise a gift of G
James i. 17. than justice, temperance and e
other virtue, which may therefor
obtained of God by prayer, provi
they neglect not the ordinary prese
tives of it, which are abstinence, fas
mortification and a strict divorce
too great familiarities with perso

and

another ſex. Continency then may as well be the matter of a vow as any other virtue; and ſuch vow, when made, does, by the Divine-law, ſtrictly bind the votaries in conſcience.

POINT XXX.

PROTESTANTS maintain, that mortification of the fleſh, and an auſtere way of life, is mere folly and ſuperſtition.

Contrary to the written word of God.

1 *And the ſame* John *had his rayment of camel's-hair, and a leathern girdle about his loins; and his meat was locuſts and wild honey.* Matth. iii. 4.

The Goſpel alſo teſtifies of St John, that he led an eremitical life in the deſert. Luke iii. 2.

Here then the Goſpel preſents us with an example of a ſaint, of one *who was more than a prophet; than whom a greater had not riſen among the born of women*, who led an auſtere and mortified life, both as to his habitation, and as to his diet, and as to his clothing. Matth xi. 9. 11.

" 2. And they that are Chriſt's have " crucified their fleſh, with the affec- " tions and luſts." Gal. v. 24.

" 3. Always bearing about in the " body, the dying of the Lord Jeſus, " that the life alſo of Jeſus might be " made manifeſt in our body." 2 Cor. iv. 10.

" 4. But I keep under my body, and

" bring

1 Cor. ix. 27. " bring it into ſubjection: leſt that " any means when I have preached to " thers, I my ſelf ſhould be a caſt-awa

If ſo great a perſon as St Paul did n think himſelf ſecure of heaven, withe mortification of the body aswell as the w how can our pampered Proteſtants arri thither without it? let them at leaſt o the truth; that an auſtere mortified li ſuch as many holy eremits and oth holy perſons follow in the Catholic church, and ſuch as all Chriſtians wh aſpire to eternal life, muſt more or le partake of, is not *folly and ſuperſtitio* but recommended to us by the doctri of holy Scripture, and by the examp of the greateſt ſaints; let them not blam that in others which they have not the co rage and virtue to undertake themſelv

POINT XXXI.

PROTESTANTS hold, that abſt nence and faſting from certa meats in *lent*, and upon other fa commanded by the Church, is fol and ſuperſtition not grounded in t *written word of God*.

Contrary to innumerable texts bo of their Bible and Teſtament.

1 Kings xxi. 27. *And it came to paſs when* Achab *hea thoſe words, that he rent his cloth*

nd put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth and went oftly. And the word of the Lord came 1 Kings
o Elijah *the* Tiſhbite, *ſaying, Seeſt thou* xxi. 27,
ow Achab *humbleth himſelf before* 28.
e? becauſe he humbleth himſelf efore me, I will not bring the evil in is days; but in his ſon's days, will I ring the evil upon his houſe.

Here we ſee, in holy writ, how faſting nd penance pacified the wrath of God, nd moved him to ſpare even wicked *A-hab*, of whom it is ſaid, in the ſame ver. 25.
hapter, that *there was not ſuch another r wickedneſs in the ſight of the Lord.*

2. *I humbled my ſoul with faſting.* Pſalm
Vhen I wept, and chaſtened my ſoul xxxv. 13.
ith faſting, that was to my reproach. Pſalm. lxix. 10.
y knees are weak through faſting, and Pſalm
y fleſh faileth of fatneſs. cix. 24.

Here is faſting recommended by the xample of king *David*, who is a per-ct pattern as well of ſanctity to ſaints, of penance to ſinners.

"3. When either a man or woman ſhall Numbers
ſeparate themſelves to vow a vow of a vi. 2, 3.
Nazarite, to ſeparate themſelves unto the Lord: he ſhall ſeparate himſelf from wine, and ſtrong-drink, and ſhall drink, no vinegar of wine, or vinegar or ſtrong-drink, neither ſhall

" he

" he drink any liquor of grapes, no
" eat moiſt grapes or dried."

Jeremiah xxxv. 5, 6. &c.
" 4. And I ſet before the ſons of th
" houſe of the *Rechabites*, pots full o
" wine and cups, and, I ſaid unto them
" drink ye wine. But, they ſaid, w
" will drink no wine: for *Jonada*
" the ſon of *Rechab*, our father com
" manded us, ſaying, ye ſhall drin
" no wine, neither ye, nor your ſon
ver. 8. " for ever..... Thus have we obeye
" the voice of *Jonadab*, the ſon o
ver. 19. " *Rechab* our father..... Therefor
" thus ſaith the Lord of Hoſts; the Go
" of *Iſrael*; *Jonadab* the ſon *Recha*
" ſhall not want a man to ſtand b
" fore me for ever."

I ſuppoſe Proteſtants muſt allow th faſt of the Nazarites and Rechabite was a faſt from certain meats and ſtron liquors, and not only from ſin: Yet this faſt of the Rechabites here appr ved, and that of the Nazarites inſtitu ed by God himſelf.

2 Chron. xx. 2, 3.
" 5. Then there came ſome that to
" *Jehoſhaphat*, ſaying, there cometh
" great multitude againſt thee from b
" yond the ſea, on this ſide *Syria*; an
" behold they be in *Hazazon-tam*
" which is *En-gedi*, and *Jehoſhaph*
" feared, and ſet himſelf to ſeek t
" Lor

Lord, and proclaimed a faſt throughout all *Judah*."

See with what devotion this pious ing in time of an imminent danger etook himſelf to prayer and faſting.

"6. And I ſet my face unto the Lord God to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes." Dan. ix. 3.

Here is faſting again recommended y the example of the Prophet *Daniel*.

"7. Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning." Joel ii. 12.

Is not faſting here preached to all y the Word of God from the mouth f a Prophet?

"8. So the people of *Nineveh* believed God, and proclaimed a faſt: And put on ſackcloth from the greateſt of them, even to the leaſt of them..... And God ſaw their works that they turned from their evil way, and God repented of the evil that he had ſaid that he would do unto them, and he did it not." Jonah iii. 5. ver. 10.

Proteſtants muſt not pretend that this elebrated faſt of the *Ninevites* was nly *a faſt from ſin*, for the Scripture elf teſtifies, that from meat and drink they

Jonah iii. they fasted. *And he caused it to be pro-claimed through* Nineveh (*by the decree of the king and his nobles*) *saying, let neither man nor beast, herd nor flock taste any thing; let them not feed, nor drink water.* So strict was this fast that not one bit of bread did they eat, not one drop of water did they drink during the time appointed for the fast; nor can it be questioned, whether this their fasting was acceptable to God, since the *written word* here assures us that it pacified the wrath of God, and obtained pardon for this wicked city, even when his Almighty-arm was lifted up for their destruction!

Esther iv. 16. "9. Go gather together all the *Jews* "that are present in *Shushan*, and fast "ye for me, and neither eat nor drink "three days, night or day: I also and "my maidens will fast likewise; and "so will I go in unto the king."

Here we have another instance in *Holy Writ* of a fast not *from sin only*, but a three days fast from meat and drink; which, joined with humble prayer, obtained of heaven the deliverance of all the *Jews* in *Persia* from the general massacre that was intended against them.

Ezra viii. 21. "10. Then I proclaimed a fast there

at the river *Ahava*, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance."

"11. And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned certain days, and faſted and prayed before the God of heaven." Neh. 1. 4.

Thus is holy faſting recommended roughout the Old Teſtament, both the doctrine and example of the nts and Prophets. Now, I proceed ſet down the texts that ſpeak for it the New.

"1. But thou when thou faſteſt anoint thine head and waſh thy face: That thou appear not unto men to faſt, but unto thy father which is in ſecret: and thy father which ſeeth in ſecret, ſhall reward thee openly." Matth. vi. 17, 18.

It muſt be granted, that the faſt ich our Saviour here commends, is *faſt from meat and drink*, not *from* ; for it cannot be ſuppoſed that our iour Chriſt commanded his Diſci- s to anoint their heads and waſh ir faces, while they *faſt from ſin*, better to diſguiſe themſelves, that y might not *appear to men to faſt*

from ſin. The Goſpel then ſpeaks o
faſting from meat and drink; and, a
the ſame time, a reward is promiſed t
it, that none may doubt of its being
meritorious work.

Matth. iv. 2. "2. And when he had faſted fort
"days and forty nights, he was afte
"wards an-hungred."

Was not this an unexceptionable e
ample for the Church of Chriſt, to fo
low in the inſtitution of the forty da
faſt of lent?

Matth. ix. 14. 15. "3. Then came to him the diſcipl
"of *John*, ſaying, why do we and t
"Phariſees faſt oft, but thy diſcipl
"faſt not? And Jeſus ſaid unto them
"can the children of the bride-chamb
"mourn, as long as the bridegroom
"with them? But the days will co
"when the bridegroom ſhall be tak
"from them, and then ſhall they faſt

Does not our Saviour, in theſe wor
propheſy, that, when he ſhould be tak
away by his death and aſcenſion i
heaven, then his diſciples and Chu
would, in his abſence, ſtrictly obſerve t
diſcipline of faſting? Now this predict
of our Saviour is fulfilled by Catholic
who, every year faſt in *lent*, about
time of our Saviour's paſſion; which
the time when the *bridgroom was ta*
aw

way, and is therefore a time of mourning and penance in his Church.

"4. As they ministred to the Lord and "fasted, the Holy Ghost said, separate "me *Barnabas* and *Saul*, for the work "whereunto I have called them. And "when they had fasted and prayed and "laid their hands on them, they sent "them away." Acts xiii. 2, 3.

"5. And when they had ordained "them elders (*priests*) in every Church, "and had prayed with fasting, they "commended them to the Lord on "whom they believed." Acts. xiv. 23.

These texts inform us, that it was a custom in the *apostolical-church* to fast at the time of an *ordination* of Bishops and Priests. Was not this a very proper example for the Catholick-church to copy after, in the fasts of the *Quatuor tempora* or *Ember-days*, which are the times appointed for *ordination* in that Church?

"6. But in all things approving our-"selves as the ministers of God, in "much patience, in afflictions, in ne-"cessities, in distresses, in stripes, in im-"prisonments, in tumults, in labours, "in watchings, in fastings." 2 Cor. vi. 4, 5.

"7. In weariness and painfulness, in "watchings often, in hunger and thirst, 2 Cor. xi. 27.

"in faſtings often, in cold and naked-
"neſs."

I have here collected in one view, all theſe texts out of the Bible and Teſtament, that Proteſtants, who are every day ſcoffing at the faſts of the Church of Rome, may ſee and contemplate how exactly their own Holy religion does, in this particular, agree with the *written word of God.*

Againſt the faſts of the Church of Rome they object, 1. The words of St Paul to
1 Tim. iv. 1, 3. Timothy: *that in the latter times, ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils..... Forbidding to marry and* commanding *to abſtain from meats which God has created to be received with thankſgiving of them which believe and know the truth.* From whence the learned among Proteſtants, as well as ignorant, pretend to draw this concluſion; that the Church of Rome in commanding the clergy to abſtain from marriage, and enjoining the faithful to keep the faſt of *lent*, and other faſts, does teach the *doctrine of devils:* ſo Biſhop Kiddar in his *demonſtration of the Meſſias* interprets theſe words of the Apoſtle. "Paul, ſays the Biſhop, not only fore-
"tels the coming of falſe teachers, but
"he

" he does moſt graphically ſet forth the " very doctrines which theſe men ſhould " teach; *viz*. the doctrines of *demons*, and " prohibiting of marriages and meats. " This we know the Church of Rome " has done." So far the Biſhop; to whom, the Jews, the Biſhop writes againſt, might very well return this answer.

Firſt, That either Chriſt was a falſe prophet, when he promiſed and foretold, that the gates of hell or infernal powers ſhould not prevail againſt his Church; whereas, moſt certainly they have prevailed againſt it, if that Church has taught the *doctrines of devils*, as the Biſhop pretends: which, if true, overthrows his *demonſtration of the Meſſiah* againſt the Jews. Or, *ſecondly*, Paul the Apoſtle of Chriſt was a falſe prophet, when he foretold, that the Church of Chriſt ſhould, in time to come, teach *the doctrines of devils*, againſt which Church Chriſt foretold the gates of hell ſhould never prevail: Or, *thirdly*, Biſhop Kiddar is foully miſtaken, the ſenſe both of Paul and Chriſt; which I very readily agree to. For *doctrines of* demons *prohibiting marriages* and *meats*, of which Paul propheſied, cannot be underſtood of the *celibacy of Prieſts*, and the

fasts of the Church, because these very doctrines the Apostle himself both taught and practised; must we say then, that the Apostle himself taught *deviliſh doctrine*, when, in his first Epistle to Co-
Chap. vii. rinthians, he strongly recommends to both sexes an unmarried life, and perpetual continency, as the much more holy state? and when, in his second E-
chap. vi. 5. xi. 27. pistle, he recommends fasting as a most holy exercise by his own example? what are these *doctrines of demons* then which St Paul speaks of? they were the doctrine of hereticks, Saturninus, Tatianus, Marcion, the Adamites and Manichæans, who taught, that marriage in itself is unlawful; that all kinds of flesh-meat were made by an evil genius; as also wine (in the opinion of the Manicheans) and therefore, that these were not food for Christians, as being of their own nature unclean and abominable. So that these hereticks taught people to abstain from these things out of a dislike to them as to God their Maker. These are the doctrines of *demons* which the Apostle speaks of; which we Catholicks also detest as the doctrine of lying spirits and blasphemy against God the creator of all things. But the unlearned part of Protestants meeting with these diffi-

See Tillemot, tom. 2. p. 231. p. 450. p. 296. p. 280.

pla

laces in St Paul's Epiſtles, and not being erſed in thoſe points of hiſtory and antiquity which are neceſſary for the clearing up the ſenſe of them, *they wreſt them as they do alſo the other Scriptures to their own deſtruction;* as St Peter ſaid of *wavering* Chriſtians in his time. 2 Peter iii. 16.

They object again the words of the Apoſtle to the Coloſſions. *Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances, (touch not, taſte not, handle not, which are all to periſh with the uſing) after the commandments and doctrines of men.* Here, ſay they, your Church-commandment of faſting is plainly reproved by the Apoſtle. chap. ii. 20, 21, 22.

But if ſo, what opinion are we to have of his ſecond Epiſtle to the Corinthians, where he informs us, that he was much devoted to faſting himſelf? *in labours, in watchings, in faſtings. In hunger, and thirſt, and faſtings often.* It is well known from Scripture, that among the primitive Chriſtians many there were converted from Judaiſm, who ſtill leaned, not a little, to their old religion, principally ſuch of them as had been formerly of the ſect of *Phariſees*, the moſt *abſtemious* of all the *Jews*, who endeavoured

endeavoured after their converſion t
revive again in practice the legal pre
cepts of the *dead* law of *Moſes*, in re
gard to clean and unclean meats, an
to touching ſuch things as, by the *Mo
ſaick* law, rendered a perſon unclean
theſe, no doubt, are the perſons whom
the Apoſtle rebukes when he warns th
Coloſſians, not to be impoſed upon b
their *ordinances*; *taſte not*, *touch not*
handle not: But Proteſtants hearing th
Apoſtle reprove thoſe, who forbid *mar
riages and meats*; hearing him blame
the ordinances that were given out i
his time by Judaiſing Chriſtians, wh
forbid their diſciples, to taſte, touch o
handle thoſe things, which the law o
Moſes reputed unclean, they attend t
the mere ſound of the words without
diving into the meaning; and ſuch un
ſkilful interpreters of Scripture are they
that they cannot diſtinguiſh the faſts o
the *Nazarites* and the *Rechabites*, the
faſts of St John Baptiſt, and our Savi
our Chriſt, the faſts of the Apoſtles, the
prophets and other holy penitents,
which the Scripture commends, from
the ſuperſtitious abſtinence of Judaiſing
Chriſtians, and from the impious faſts
of the *Manicheans* and the diſciples of
Simon Magus, which the Scripture-
doctrine condemns. They

They return once more to the charge ith the words of our Saviour in the oſpel. *Not that which goeth into the outh defileth a man: but that which ometh out of the mouth, this defileth man.* From whence they conclude, hat he who believeth he may eat all ings; as is ſaid, in the Epiſtle to the omans, may ſafely in conſcience eat eſh-maet, upon all the faſts of the hurch: and to ſcruple at it, or think, hat eating fleſh-meat on thoſe days ore than others, can defile our con-iences is mere ſuperſtition. Matth. xv. 11. chap. xiv. 2.

To whom we return this anſwer. hat the words of our Saviour, *not at which goeth into the mouth defileth man*, only import thus much: that ſort of food which God has made, by nature unclean; and that meat d drink being a material ſubſtance not defile the ſoul which is of a ritual nature: But, notwithſtanding s moſt true doctrine of our Saviour, Jews might not eat ſwine's-fleſh, d other meats which their law for-: Nor might the primitive Chriſti-s eat *blood and things ſtrangled*, after prohibition, made by the Apoſtles he council of *Jeruſalem*, under pre-ce, that *what goeth into the mouth*

does

does not defile a man: Nor mig
Adam eat the fruit of the *tree of kno*
ledge, under pretence, that *it was go*
Gen. iii. *for food and pleaſant to the eyes*: Fo
6. although the fruit was good, as w
every other thing which the hand
God made: and therefore it was not t
fruit which defiled him; yet his d
obedience in eating *forbidding fr*
defiled him and his poſterity too, a
baniſhed both out of *Paradiſe*. I
Proteſtants reflect well on this, whe
without ſcruple and remorſe of co
ſcience, they ſwallow down their de
cious morſels of fleſh-meat in *lent*; a
upon other faſts commanded by th
Church, which Chriſt command
them to obey under pain of being
counted Heathens. For, though th
may flatter themſelves with an opini
that the meat which *goes into t*
mouth cannot defile them; yet th
diſobedience in eating *forbidden mea*
their ſpirit of hereſy, ſchiſm, and
volt againſt the Church of God,
Matth. what *come forth of the heart*, and *th*
xv. 18. *defiles a man*; as our Saviour ſays, in
very ſame chapter of the Goſpel, fr
whence this objection of Proteſtants
taken.

Some Proteſtants reply, that faſti
it

ſelf they do not blame; but, our ſu-
erſtition, they think, lies in obſerving
ertain days and times fixed by the
hurch-precepts, which are but the
mmandments of men, and in belie-
ng it to be a ſin to eat forbidden meats
n thoſe days.

But, by a like reaſon, they may
ove, that Children ſin not in diſobey-
g their parents; ſervants in diſobey-
g their maſters; ſubjects in diſobey-
g the laws, becauſe theſe are but *the*
mmandments of men. But, the truth
that thoſe who diſobey *ſuch men*,
hom God has commanded them to
ey, do in effect diſobey God himſelf.
Proteſtants, to evade this charge, deny
e Church has any authority from God
make laws that bind in conſcience.

Contrary to the expreſs word of God. Heb. xiii.
bey them that have the rule over you, 17.
d ſubmit yourſelves: for they watch
r your ſouls, as they that muſt give
count.

In this text, I think, the Apoſtle does
poſitively command all Chriſtians to
ey the Prelates of the Church in ſpi-
uals, as he has elſewhere commanded
em to obey kings and magiſtrates in
mporals.

"2. For it ſeemed good to the Holy Acts xv.
Ghoſt, and to us, to lay upon you no 28, 29.
" greater

" greater burden than these necessa
" things; that ye abstain from mea
" offered to idols, and from blood, a
" from things strangled, and from fo
" nication; from which if ye keep you
" selves ye shall do well."

Here is a positive precept of t Church, prohibiting the primitive Chr stians to eat *blood and things strangle* which were of their own nature indi ferent, things neither essentially goo nor evil; and from which otherwise th were not obliged to abstain. And th this Church-precept did bind them conscience, I have St Paul for my wa
Acts xvi. 4. rant in the Acts. *And as they wen through the cities, they delivere them the decrees for to keep, that we ordained of the Apostles and elde which were at* Jerusalem:.

Now, if this Church-precept w binding in conscience, which no one ev disputed; then the Church, which h the same authority to-day as yeste day, has in every age and at all time been invested with a power to mak laws that bind in conscience. In a wor if temporal princes are to be obey *for conscience-sake*, for this reason, b
Rom. xiii. 5. cause their power is approved of an ratified by God, and therefore tho

who *reſiſt* the temporal power *reſiſt* the *ordinance of God*, and ſhall *receive to themſelves damnation;* then thoſe who reſiſt the ſpiritual power of the Church, *reſiſt the ordinance of God* too; becauſe, I ſuppoſe, it will not be denied, that the ſpiritual power of the Church is from Chriſt, and that the Church is in poſſeſſion of it by *Divine-right*. Now the precepts of the Church do all this while ſtrictly *bound in conſcience*, what opinion ought Proteſtants to have of the ringleaders and chiefs of their reformation, who contrary to that fundamental law of all government, *that no laws can validly be repealed by an authority inferiour to that by which they were enacted;* who, I ſay, nevertheleſs by their private authority aboliſhed at one ſtroke, and annuled all the precepts and canons of the Univerſal Church, which were heretofore made for reguling the manners both of the clergy and laity; not contenting themſelves with bare diſobedience to thoſe laws, but accompanying their diſobedience with that kind of open rebellion, againſt the *authority itſelf* that made the laws, which makes meu ſchiſmaticks in form? And, if the Reformation, at its firſt ſetting up, ſtands charged with high

rebellion againſt the Univerſal Church both for diſobeying its laws, and de nying its authority; Proteſtants wi do well to conſider, whether they ar more innocent, who, at this day, ar engaged in the ſame Rebellion an live in a continual breach of the ſam Church-precepts and canons.

They reply once more with the word Matth. xv. 9. of our Saviour: *But in vain do the worſhip me, teaching*, for doctrines, *th commandments of men.*

But, if this be a reaſon for refuſin obedience to Church-precepts, for th ſame reaſon, we may without ſin refu obedience to kings and magiſtrates, b cauſe their laws too are but *the com mandments of men.* What is the re ſon then, that Proteſtants are ſo ve partial in this matter, in obeying the i *junctions* of their temporal prince which are but the *commandments men*, and why ſo very nice, ſo jealo and fearful of ſuperſtition in obeying t precepts of the Church; which we made ſolely for their ſpiritual and et nal good? what is the reaſon, that, a cording to the Divinity taught in t nation, *the commandments of ſtateſm* bind in conſcience, and the *comma ments of Church-men* do not? I kn

o reaſon of all this but that people in his age and country, are much better liſpoſed to obey men than God, and ave a better regard for their tempoal than ſpiritual good.

But let us ſee what were theſe docrines and commandments of men which ur Saviour reprehends. It is plain to very one who looks into the Goſpel, hat they are the traditions and comnandments of the Phariſees. *Firſt*, uch of their traditions as were contrary o the commandments of God; as were omethings they taught people in reard to their parents. *Secondly*, Such octrines as were about frivolous things, nd conduced to no ſpiritual end; ſuch ere their frequent purifications of their ands and veſſels. *Thirdly*, Such comnandments as were given out by private en who were not authorized to make ws for others. But the precepts of the hurch come under none of theſe heads. or, *firſt*, Theſe precepts are not conary to the commandments of God, but rounded in the doctrine he has taught in Holy Scripture; for inſtance of is, the canons of the Church, which rbid marriage to the clergy, are rounded upon the doctrine both of e Old and New Teſtament; which 1 Cor. vii.

Matth. xix. 12. 1 Samuel xxi. 4, 5. counſel continency and a ſingle, life the more holy and perfect ſtate, eſp cially for thoſe who entirely devo themſelves to the ſervice of God, a the care of ſouls; which requires o whole attendance, and cannot be well diſcharged by thoſe who a diſtracted with the cares of a famil and are divided between God and t world. Nor, *ſecondly*, are our Churc precepts vain and frivolous, but ſuc as clearly conduce to our ſpiritual goo For inſtance, it clearly conduces to o ſpiritual good to faſt, ſince we are a ſured, that none can be victorio through the whole courſe of their live Rom. vii. 23. 1 Cor. ix. 27. over that *law of their members*, *whi continually fights againſt the law their minds*, unleſs they *keep under the bodies*, *and bring them into ſubjectio* which cannot be effected without ſo kind of bodily mortifications, of wh faſting was ever eſteemed to be one the moſt diſcreet. Nor, *thirdly*, a theſe precepts iſſued out by ſuch as a not authorized to make laws, but Heb. xiii. 17. Acts xx. 28. Luke x. 16. *thoſe who have the rule over us*: thoſe *prelates whom the Holy Gho has placed in the Church to rule t Church of God*: By thoſe whom Chr has commanded us to *hear as himſe*

Ho

How ridiculous then do they make themſelves, who think, that among the frivolous traditions, and arbitary commandments of the Phariſees, which our Saviour condemned, he intended to include the commandments of the Apoſtles, and the precepts of his own Church.

POINT XXXII.

PROTESTANTS hold, that it is an unlawful practice to perform the public ſervice and liturgy of the Church, in any tongue but the vulgar; that the people preſent may all hear and underſtand it.

Contrary both to their Bible and Teſtament. 1. *And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the* holy place, *until he come out and have made an atonement for himſelf, and for his houſehold, and all the congregation of* Iſrael. Levit. xvi. 17.

" 2. And it came to paſs, that while he (*Zachariah*) executed the prieſt's-office before God, in the order of his courſe, according to the cuſtom of the Prieſt's-office, his lot was to burn incenſe when he went into the temple Luke i. 8, 9, 10.

" of the Lord. And the whole mult
" tude of the people were praying with
" out at the time of incenſe."

Here we find, that the Prieſt, in th
time of the old law, offered ſacrifi
within the tabernacle and the temp
while the people were *praying wit*
out; and ſo far were they from unde
ſtanding all that was ſaid, that the
were forbid to be preſent where th
Prieſt was; and neither ſaw nor hea
him. It is not neceſſary therefore th
the public ſervice of the Church
ſo ſaid, that all the people hear and u
derſtand it: But, as it was ſufficient f
the people of God, under the old la
to know and underſtand, that the ſac
fice which was offered was, a *holocau*
or *ſin-offering*, or *peace-offering*; a
that, in thoſe ſacrifices the worſhip a
adoration of God conſiſted, though th
neither ſaw nor heard the Prieſt wh
he was making the offering: In li
manner, it is ſufficient now for t
people, who aſſiſt at the *Euchariſtic*
ſacrifice, to know, that this ſacrifi
was by our Saviour inſtituted, to fu
and anſwer the ends of all thoſe a
cient ſacrifices; that it is both a ſac
fice of *thankſgiving* and a *propitiato*
ſacrifice; and that, the adoration

G

God conſiſts in this ſacrifice, though the aſſiſtants do not chance to underſtand the language in which it is offered. The reaſon is, becauſe the principal intent of a liturgy is not the ſame as that of a ſermon or catechiſm, the inſtruction of the people; but that, a daily tribute of prayer, thankſgiving and adoration may be paid to God by the Prieſts of the Church, and that all Chriſtians by their preſence, aſſenting and ſaying, *Amen*, to theſe public prayers of the Church, may be partakers of the graces and benefits which are obtained by them.

We muſt diſtinguiſh between *private prayer* and *public prayer*: *private prayer*, is the people's prayer for themſelves: *puplic prayer*, is the Prieſt's prayer for the people; the Prieſt's-office not the people's. As to *private prayer*, we adviſe every one to pray in a language which he underſtands; but for the public ſervice of the Church, it is not at all eſſential, that thoſe who are preſent muſt hear it ſpoke in the vulgar tongue; becauſe, it is not the people's office, but the Prieſt's for the people; and may not *the prayers of the Prieſt for the people* as ſoon penetrate the heavens, and reach to the throne

throne of God, when they are worded in Latin, Greek or Hebrew, as if they were worded in the vulgar tongue of every country?

To this Proteſtants reply: That the Apoſtle forbids a liturgy in an unknown tongue, and brings many reaſons against it. *For, if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle? So likewiſe you except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? For ye ſhall ſpeak into the air..... Wherefore let him that ſpeaketh in an* unknown *tongue, pray that he may interpret. For if I pray in an* unknown *tongue my ſpirit prayeth, but my underſtanding is unfruitful..... Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay, Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt. For thou verily giveſt thanks well, but the other is not edified.*

1 Cor. xiv. 8. 9. 13. 14. 16. 17.

In theſe words of the Apoſtles, Proteſtants think they have an unanſwerable argument againſt a liturgy in an unknown tongue; which is a ſignal inſtance of their unſkilfulneſs in interpreting Scripture, ſince it is evident, that

here is not one word about the pu-
blic liturgy of the Church, in all that
chapter. For the public ſervice of the
Church being undoubtedly perform-
ed at *Corinth* in the *Greek* tongue;
which was the vulgar language of that
country, needed no ſuch regulations as
St *Paul* here ſets down for ſuch as
ſpoke and prayed in unknown tongues.

To underſtand the Apoſtle, let Pro-
teſtants know, that the *gift of tongues*
which was given to the Apoſtles at the
coming of the Holy Ghoſt, continued
amongſt the primitive Chriſtians for a
long time. This gift they exerciſed in
their public aſſemblies, either before or
after the liturgy was over, ſpeaking
ſome extemporary prayer, or propheſy,
or hymn, or doctrine, in a language
which ſometimes neither he that ſpoke,
nor any one preſent underſtood; in which
St Paul obſerving there was more of
oſtentation than of edification, he forbids
them to utter thoſe extemporary pray-
ers or inſtructions in unknown langua-
ges, unleſs they had the gift of inter-
preting them themſelves, or ſome one
preſent could interpret for them.

Very well, ſays the Proteſtant, do
not then St Paul's arguments equally
ſtrike at our liturgy in an *unknown*
tongue?

I anſwer: Never were Proteſtan more miſtaken than in this matter; ſinc it is moſt plain to every one, that do but look into this chapter of St Pau that, in this very chapter where Prote ſtants think all praying in unknow tongues is forbid, the Apoſtle licenc the Coriuthians to ſpeak and pray to in any language, provided there we ſome one among them that had th gift of interpreting what was ſpoke t
1 Cor. xiv. 13. the people that were preſent. *Where fore*, ſays he, *let him that ſpeaketh in a* unknown *tongue pray that he may in*
27. *terpret... If any man ſpeak in an un* known *tongue*, let it be *by two, or a the moſt* by *three, and that by courſe and let one interpret.* Does not th Apoſtle here expreſsly allow them t ſpeak and pray in unknown tongue provided there be an interpreter? Now the *Latin* liturgy of the Church o *Rome* is ſufficiently interpreted, an throughly explained to all Catholick ſo that thoſe who underſtand not *Lati* are well verſed in every part of th public ſervice, and not only *he tha ſupplies the place of the ideot, but th ideot himſelf*, in the Catholick-churc is ſufficiently inſtructed to ſay *Amen* t the prayers and thankſgivings of th

ieſt: Then the unanſwerable argu-
ent of Proteſtants, from this chapter
St *Paul* to the *Corinthians*, againſt
r *Latin* liturgy, is no argument at
; nay, rather we are licenſed by the
poſtle, in this very place, to have our
urgy in *Latin*, or any other learned
nguage; provided it be ſufficiently
terpreted for the edification of the
eople, as no one can deny that ours
in many excellent writings, publiſh-
for that purpoſe; ſo that, for the
bſtance of things which are done and
id, the vulgar among Catholicks un-
erſtand much more of their *Latin li-*
rgy, than the vulgar of Proteſtants
o of their *Engliſh* one.

But why ſo loudly do Proteſtants ex-
aim againſt a *Latin* liturgy? I ap-
eal to themſelves if the following ſen-
nces when read to them in *Engliſh*
e not the ſame as if they heard them
Hebrew, or *Arabic*? *Moab is my* Pſalm
aſh-pot, over Edom *will I caſt out* lx. 8.
y ſhoe. Alſo this: *Though you have* Pſalm
en among the pots, yet ſhall ye be as lxviii. 13.
e wings of a dove covered with ſil-
er, and her feathers with yellow
old. And this, in the ſame Pſalm:
ebuke the company of ſpearmen: ver. 30.
r, as it is in the margin: *The beaſts*
of

of the reeds, and the multitude of th
bulls, with the calves of the peopl
Alſo this, as it is in their ſervice-boo
Pſalm lviii. 8. *Or ever your pots be made hot wi*
thorns, ſo let indignation vex hi
even as a thing that is raw. Wh
theſe, and ſuch other things are re
in *Engliſh* to the vulgar, are *their u*
derſtandings much edified?

In a word, it is no where determine
by any command of God, in what lan
guage the public ſervice of the Churc
ſhall be performed; and, where God ha
interpoſed no command on either ſide
the Church is left at diſcretion to weig
the reaſons on both ſides: This the Ca
tholick-church has done, and upon ma
ture deliberation has paſſed judgment
that the inconveniences attending
tranſlation of the liturgy into the vulga
tongues of all nations are inſuperable
that ſuch tranſlations muſt unavoidabl
be full of miſtakes, which muſt brin
great confuſion into the Church: tha
the conveniency, if any, in ſuch tran
lations would be only to the moſt igno
rant part of the people, and is now ver
well recompenſed by other means, b
prayer books and inſtructions in abun
dance in the vulgar tongue. Therefo
moſt prudently did this Church decre
to keep the liturgy for all theſe weſtern

part

arts of the world in one language, hich though not known to every per- n, is, however, the moſt univerſally nown in all nations of any one lan- uage whatſoever; there being ſcarce market-town throughout Europe here it is not publicly taught. In- eed, the *reformed Church*, not being *atholick* or *univerſal*, every conven- cle of that reformed Church, being nfined to narrow limits, ſeldom ex- nding beyond the bounds of one coun- y, province or canton, are under no ceſſity of having their public ſer- ce-books in a language that is known all countries. But the Catholick- urch comprizing in her communion *nations* and *tongues;* this alone was very good reaſon why this Univerſal urch has made choice of ſuch lan- ages for the liturgy; which, in *all tions*, are the moſt univerſally ſpoke d underſtood.

Now, let Proteſtants maturely conſi- whether this mighty ſtumbling block a *Latin* liturgy, this great ſtone of ence and rock of ſcandal, can juſtify at they have done in making the oſt fatal ſchiſm from the Univerſal urch that ever happened: A ſchiſm ich has been the cauſe of ſo many

miſchiefs to the whole world, to king
doms, to common-wealths, to priva
families; by dethroning kings; by di
inheriting children; by ſeditions, tre
ſons, civil wars, maſſacres; by pen
laws and ſanguinary perſecutions; in
word, by all imaginable calamitie
both in church and ſtate, in body a
ſoul, in life and goods, ſpreading deſo
lation every where; and all this becau
the Catholick-Church, to preſerve u
formity in the public worſhip of Go
and to avoid the inconveniencies of
multiplicity of tranſlations of the
turgy, determined to keep it in t
Latin tongue in theſe weſtern parts
the world; in which, from the Apoſt
times, it never was in any other la
guage: I ſay, in no other language b
in the *Latin* for *Europe* and *Afric*
tho' *Latin* was not the vulgar tong
of all the different nations of thoſe pa
of the world, even when the Roma
eagles were every where ſpread in the
Nor was it any other language b
Greek for moſt parts of *Aſia*; thou
Acts ii. it is well known from the acts, t
6, 8, 9. *Greek* was not the vulgar tongue of
nations in the Eaſt, and that the *P*
thians, *Medes*, *Meſopotamians*, *Ph*
gians, *Egyptians*, as alſo many othe

had each a vulgar tongue of their own. So that this demand for a liturgy in the vulgar tongue is, in reality, a mere singularity and a particular humour of Proteſtants.

POINT XXXIII.

MANY Proteſtants hold: that to be joined in communion with the true Church is not neceſſary to ſalvation; and that all, whatſoever ſect they follow, provided they believe in Chriſt, and lead a moral good life, will be ſaved.

Contrary to the written word of God.

1. And the Lord added to the Church daily ſuch as ſhould be ſaved." Acts ii. 47.

Theſe remarkable words might, I think, open the eyes of Proteſtants and convince them, that, to be ſaved, it is neceſſary to be joined in communion with the *Apoſtolical-church*. *Cornelius* the centurion led *a moral good life*: *He was a devout* man *and one that feared God with all his houſe, and gave much alms to the people, and prayed to God alway*, as the word of God witneſſes: Yet, after the eſtabliſhment of the Church of Chriſt on earth, all this was not ſufficient for his ſalvation; on which account an angel is ſent to bring St Peter to him, that he might be not x. 2.

only inſtructed in the faith of Chriſt, bu
alſo brought into the communion o
the *Apoſtolical-church.* For, the Hol
Scripture, in one place, teaching, tha
Heb. xi. 6. *without faith it is impoſſible to pleaſ*
God: and, in another place, that th
Epheſ. iv. 5. faith is *but one*, theſe two places pu
together prove, that, unleſs we hold on
true *faith*, we ſaved cannot be. An
this *one* true *faith* being only taugh
in the one true Church of Chriſt, there
Matth. xviii. 17. fore, all are commanded to *hear th*
Church (which is only done by thoſ
who are joined to its communion
under pain of having their portion wit
heathens and publicans.

Gal. v. 19, 20, &c. 2. *Now the works of the fleſh are ma*
nifeſt, which are theſe *; adultery, for*
nication, uncleanneſs, lafciviouſneſ
idolatry, witchcraft, hatred, variano
emulations, wrath, ſtrife, ſeditions, h
reſies, &c. *Of the which I foreto*
you, as I have alſo told you in ti
paſt, that they which do ſuch thing
ſhall not inherit the kingdom of Go

Here let Proteſtants remark, th
hereſy is, by the Apoſtle, numbered
mong thoſe ſins which exclude fro
the kingdom of heaven, and is put
the ſame catalogue of crimes with id
latry and *witchcraft*. The ſame thi

s proved from other parts of Scripture, where hereticks, and eſpecially hereſiarchs are ſtigmatized by our Saviour Chriſt, and his Apoſtles, with the name of *falſe prophets*, *grievous wolves*, *falſe Apoſtles*, *deceitful workers*: Which argues, that the ſin of thoſe that teach hereſy is very grievous; and, as their followers more or leſs partake of their ſin, have they not reaſon to fear they will be involved in their puniſhment? Matth. vii. 15. Acts xx. 29. 2 Cor. xi. 13. Titus iii. 11, 12.

3. *And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that* was *under them: And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that* appertained *unto* Korah, *and all* their *goods. They and all that* appertained *to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation. . . . Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of* Korah. Numb. xvi. 31. 49.

Here we read of the three famous ſchiſmaticks, *Korah*, *Dathan* and *Abiram*, who, out of jealouſy to the authority which God had given to *Moſes* and *Aaron* over the children of *Iſrael*, drew

drew into their party, two hundred and
ver. 2. fifty more *peers of the ſynagogue*, and
with them made a ſchiſm, endeavour-
ing to withdraw the people from their
obedience to the Prieſthood of *Aaron*,
pretending, that any man had as good
a right to offer incenſe as *Aaron*, and
therefore, they would no longer obey,
but ſhake off the yoke. I need not here
ſay how theſe men were puniſhed? that
the Scripture relates at full length.
And what was properly the ſin for
which they were ſo dreadfully puniſhed?
the ſin of ſchiſm, for refuſing to obey
the authority which God had given to
Moſes over the children of *Iſrael*, and for
reſiſting the Prieſthood which God had
fixed to the family of *Aaron*, which
they uſurped to themſelves; and though
they offered incenſe to the ſame God
that *Moſes* and *Aaron* did, to the
true God; yet, becauſe they did it in
oppoſition to *Aaron*, it was, therefore
See ver. deemed a rebellion *againſt God him-*
11. *ſelf*, who gave the Prieſthood to *Aaron*,
which is the very crime in which all
ſchiſmaticks, who now rebel against
the Church of Chriſt, are engaged,
and the ſame act of ſchiſm which was
done by them. And why did God
puniſh theſe firſt ſchiſmaticks in this
extraordinary manner, but to ſhew
that

that he does not receive ſacrifice from any but ſuch Prieſts as are ordained by his order; that no ſervice or worſhip is pleaſing to him which is done in heretical and ſchiſmatickal congregations? nay, we read that fourteen thouſand and ſeven hundred of the people too were ſtruck dead, only for murmuring at *Moſes* and *Aaron*, and taking part with the ſchiſmaticks; (nor could the wrath of God be appeaſed but by the mediation of the true Prieſthood of *Aaron*); which was done to be a warning to all others how they communicate with Hereticks and ſchiſmaticks in the acts of their hereſy and ſchiſm; much leſs allow them to be in the way of Salvation. ver. 48.

Latitudinarian Proteſtants reply: That, the things in which one ſect of Chriſtians differ from another are oftentimes matters of ſmall moment; that they all believe in Chriſt and hold the foundation; ſo that, although ſome of them are fallen into errours, yet, ſo long as they hold all *fundamental* articles, they hope their errours are not ſtrictly heretical, damnable and deſtructive of Salvation.

To whom I anſwer: As to the famous diſtinction between errours *fundamental* and *not fundamental*, I ſhall meddle

meddle no farther with it here, but to shew, that, in the present debate, it can be of no service to Protestants. For admit that some revealed truths are of greater moment than others, and consequently, that there are errours of greater and lesser moment; yet who will dare to say, that any one revealed truth is not *of great moment?* Who will maintain that Christ revealed any *unnecessary* article of faith? And what sort of Christians are they who think that any errour can be innocent which is with obstinacy defended against any one of those articles which he thought necessary to reveal? Strangely mistaken are the divines of the protestant Church if they imagine that our faith is to be measured by the smallness or greatness of the things that are to be believed! for, since it is equally impossible for God to reveal falsehood in matters of lesser as in things of greater importance, consequently, we are equally bound to believe him in lesser as well as in greater; in articles which Protestants are pleased to term *not fundamental*, as well as in those they call *fundamental*; and it is equally injurious to God to call his veracity in question in one as well as the other. This I take to be self-evident: and, since all *sects* are engaged

in errours contrary to ſome revealed truth, (otherwiſe they would not be *ſects*) and maintain their errours with obſtinacy, which is the very eſſence of hereſy; it follows, that they are all guilty of that ſin, which the Apoſtle declares will exclude them from the kingdom of heaven.

As to the main pretence of theſe *Latitudinarian* Proteſtants, *that a belief in Chriſt, joined with a moral good life, is ſufficient to carry any one to heaven*; it will be found upon examination to have no ſolid truth in it. For, if, by their *belief in Chriſt*, they mean ſuch a belief of him as carries with it an obligation of believing too, *all that he taught*, and *of obſerving all things whatſoever he commanded under pain of damnation*. Such a belief in Chriſt takes in all the points of faith by him revealed; one of which is, that there is one true Church which we are bound to hear and obey; it takes in all the Sacraments by him inſtituted, the *agenda* as well as *credenda*; and, if ſuch a belief in Chriſt be allowed neceſſary to ſavaton, it follows, that ſalvation is not to be had in any ſect; becauſe there is no ſect that believes *all that Chriſt taught and commanded*. But, if by their *belief in Chriſt*, they only mean the belief

Mark xvi. 16.

lief of his perſon; *viz.* that he was the Son of God made man, who died for our redemption, roſe again to life and aſcended into heaven; what will any one be the better for thus believing in Chriſt, if they do not alſo believe what he taught, and do what he has commanded? Such a mere ſpeculative belief of the incarnation of Chriſt, inſtead of being ſufficient for ſalvation, will certainly contribute to their greater condemnation. For, will not they who believe him to be their God and Redeemer, and yet do not believe what he taught, will not they have more to anſwer for than thoſe who never heard of Chriſt? Then, as to the pretence of *a moral good life*, I abſolutely deny, that *out of the true faith* any ſuch perſons are to be found who lead ſuch a moral good life as to be in the ſight of God juſtified. I grant, indeed, that *the heathen morality* may be found out of the true Church in ſome few perſons among hereticks and ſchiſmaticks; nay, even among thoſe who deny all revealed religion, ſome few there are who are honeſt and innocent between man and man; who, upon occaſions, will be true to their truſt and faithful to their friend; who are prudent in their

their worldly concerns and temperate in their way of living; bridling themselves from the common vices and immoralities of the times; at the same time, they live, like heathens with respect to God, without religion and devotion; without a faith of those things which God has revealed and promised; without the fear and love of God, which is the first and greatest of all the commandments of the *moral law*; and how then can they be said to lead a *truly moral good life*, who live in the continual neglect of that great commandment? Are they Christians who affirm, that this sort of *heathen virtue* which is sometimes found among those who have no religion, and in sects that are unbaptized, is sufficient to justify them in the sight of God? I grant too, that out of the true Church, among sectaries, many there are who are very constant in going to that worship which their conventicle prescribes, and these are what some call, *good in their way*; but since *the way itself is bad*, and in their worship they communicate with Hereticks and schismaticks in the very acts of heresy and schism, what opinion can those, who know this, have of such kind

kind of devotion? I grant too, that there are many among Proteſtants who give liberal alms-deeds to the poor, and provided they do not do this in oppoſition to the true Church, with deſign to uphold the credit of their hereſy; (in which caſe their action, in itſelf good, does, by their bad motive, become ſinful); I ſay, that for this and all other good-works, they are to be highly commended; but then, as they imitate *Cornelius* the Centurion
Acts x. in giving *much alms to the people* while they are out of the Church themſelves, let them learn, by his example, that their good works done out of the true Church will not carry them to heaven; unleſs, like him, they join themſelves to the communion of it.

The truth is, that the world has a miſtaken notion of a moral good life, and often take their idea of it from the virtues of the Heathens; whereas, that which is reputed *moral living* by the world, falls far below that purity of life and morals which the Holy Scripture require to the character of a man truly juſt and virtuous. There, we find that the juſt man is he who not only
James ii. 10. complies with all duties between man and man, but with all duties both to God

God and man; he who not only refrain[s] from ſome more notorious vices, but[t] from all vices; he who not only keep[s] ſome but all the commandments; in a word, there we read, that *the juſt man lives by faith;* there we find, it proved at length, that, from the beginning of the world, no one was ever juſtified without a *faith* of what God has revealed and promiſed; that, *without faith, it is impoſſible to pleaſe God*, nor does faith alone juſtify without good-works, as good-works cannot juſtify without faith; which truths are both clearly written in the word of God, from whence, we conclude, that, *out of the true faith*, no ſuch perſons can be found who lead moral good lives ſo as to be in the ſight of God juſtified. But may not invincible ignorance excuſe many from the guilt of hereſy and ſchiſm, who are engaged in it through mere miſtake and a wrong education, and are in no capacity of deceiving themſelves?

I anſwer, That, if any ſuch there are among ſectaries who are abſolutely idiots, who ſcarce have ſenſe or education enough to know that there are any other paſtors or Church but their own, and pretend not to paſs their judg-

1 John iii. 6, 9. ii. 4. Luke i. 6. Heb. x. 38. Heb. xi. xi. 6. James ii. 6, &c.

ment at all upon other religions, fo
want of capacity to do it, and indee
are in no capacity of knowing any thing
about religion, but what their ow
paſtor pleaſes to teach them, having
no learning to examine into ſuch mat
ters; ſuch by their invincible ignoranc
may eſcape the guilt of hereſy or ſchiſm
becauſe their infidelty is purely *negative*
and God will not impute it to thoſe wh
have it not in their power to avoid it
Now, whether ſuch invincible ignoranc
is to be found in theſe parts of the world
where the true Church is ever viſible
I leave others to determine; certain
is, that gentlemen and gentlewome
who have had a liberal education, as alſ
tradeſmen and others, who are in a c
pacity of being better informed, an
who know well enough where that ſp
ritual authority is to which they ow
their ſubjection, are not comprehende
in this caſe, with ideots, and it is mu
to be feared, that, the true reaſon th
are not actually in the communion
the true Church, is, becauſe they are n
in it even in *voto*, in heart and deſi
which all muſt allow to be the indiſpe
ſible obligation of all that hope for ſa
vation. But, in reality, the deſpute b
twixt us and *Latitudinarian* Proteſtan

is not, whether ſome few perſons, in ſome rare accidental circumſtances of invincible ignorance, incapacity, or want of means to be inſtructed, may be excuſable; but whether hereſy and ſchiſm, conſidered in their own nature, are ſins which deſtroy ſalvation? We affirm, they do, and ſo does the word of God too.

Latitudinarian Proteſtants reply once more: That certainly all are excuſable, who think in their conſcience they are in the right way.

But this is directly contrary to the written word of God, where we are taught, that *there is a way which ſeemeth right unto a man; but the end thereof are the ways of death.* Then, every one who thinks in his conſcience, that he is in the right way to heaven is not ſo indeed. *The time cometh,* ſaid our Saviour to his Diſciples), *that whoſoever killeth you, will think that he doth God ſervice.* Thoſe who perſecuted the Apoſtles and put them and the primitive Chriſtians to death, for preaching the faith of Chriſt, thought, in their conſcience, that they did God good ſervice by it: Yet, I ſuppoſe, no Proteſtant will ſay they were excuſable from ſin. Then, all are not excuſe-

Prov. xiv. 12.

John xvi. 2.

able who think in their conſcience they do right. Before it can be proved, that what people call *their conſcience* excuſes them from ſin, when they act contrary to their duty and obligations; it muſt firſt be proved, that pride, obſtinacy, ſelf-intereſt and paſſion, have no influence in forming mens opinions and perſuaſions; which they, in other words, call *their conſcience;* for, it is evident, that ſuch a *conſcience* ſprings from vice, and is, therefore, ſinful; and, conſequently, inſtead of excuſing thoſe who act according to it, is, itſelf puniſhable and liable to correction.

But, after all, is it not a great want of charity in Catholicks to ſay, that no one can be ſaved out of the true faith?

To which, I anſwer, in the words of a learned divine: "That it is no want of charity at all. For, in the firſt place, what we ſay of this matter we ſay not from ourſelves but from the word of God. True charity conſiſteth in loving God above all things, and our neighbour, whether friend or enemy, as ourſelves. But to true charity, it never did, nor ever will belong, to find, either for ourſelves or others, more than one way

By the author of the Catholick anſwer to Mr Barret's ſermon.

"to heaven. And, the reaſon is, be-
"cauſe, indeed, men have not autho-
"rity to allow people ſalvation juſt as
"they pleaſe; but only according to
"the terms which God moſt juſtly re-
"quires of us all to be ſaved. For
"God, though he be *charity itſelf*, 1 John iv. 16.
"yet he does not promiſe us his
"kingdom otherwiſe than upon cer-
"tain conditions. Now, one of theſe
"conditions is, That we hold the true
"faith which Chriſt and the Apoſtles
"taught, and hear, and obey the
"true Church. *He that believeth* Mark
"*not ſhall be damned. If he ne-* xvi. 16.
"*glect to hear the Church, let him* Matth.
"*be unto thee as a Heathen-man* xviii. 17.
"*and a Publican.* In like manner, we
"declare openly, that people cannot
"be ſaved without baptiſm, nor with-
"out keeping the commandments; and
"if infidels and wicked men take this
"ill of us we cannot help it. Nay to
"teach them this truth is the *effect of*
"*charity* not the *want* of it. Sup-
"poſing I and another perſon were
"croſſing the ſea in different ſhips,
"and I knew that the other perſon's
"veſſel, being faulty and rotten, would
"certainly be caſt away, would it not
"be true kindneſs in me to admoniſh

" and convince him that he was in the
" utmoſt danger of being loſt, and
" adviſe him to change his ſhip?
" Though, perhaps, he might take it ill
" of me, at firſt, that I ſhould pretend
" my ſhip to be better than his. *True*
" *charity* flatters not, nor does it in-
" vent new ways to heaven, but, does
" all it can to help all thither, according
" to the *old way*, the *only way*. On
" which account it admoniſhes, proves
" and endeavours to convince all people
" of the miſtakes and errours in which
" they are engaged. And it is plain to
" the world, that this is what the Prieſts
" and Preachers of the Catholick-
" church have continually done; even
" to the loſe of their blood and their
" lives. How then can any one accuſe
" us of the *want of charity*, when our
" Saviour in the Goſpel has declared
John " that, *Greater love hath no man*
xv. 13. " *than this, that a man lay down his*
" *life for his friends.*"

We do, therefore, moſt humbly beg and conjure all Proteſtants to believe that it is not the want of good-will to them, but the abundance of evidence which forces us to declare this neceſſary truth, that, unleſs they hold the true faith which Chriſt and the Apoſtles taught

taught, and hear and obey the true Church, vain is their hope of ſalvation.

CONCLUSION.

I Shall conclude with ſetting down to Proteſtants ſome marks or notes taken from *the written word*, by which they may yet farther convince themſelves that they are not in the true Church of Chriſt.

Firſt, In the *one* Church of Chriſt from the beginning, there was but *one faith*, as the Apoſtle witneſſes. *One Lord, one faith, one baptiſm.* But the Reformed Church of Proteſtants does not hold *one* and the ſame faith, affirming that to be true faith in one country which it denies in another; *Lutherans* holding the *real preſence* in *Germany*, which *Sacramentarians*, who are as good Proteſtants as they, deny in *Switzerland*; *Calviniſts* rejecting *Epiſcopacy*, which the true Church of *England* maintains; the Church of *England* diſputing the validity of lay-baptiſm; at the ſame time, nine parts in ten of all the Proteſtants in the world muſt defend lay-baptiſm to be valid or themſelves to be unbaptized. Then

ONE. Ephes. iv. 5.

it

it is plain to a demonſtration, that the *Reformed Church*, whoſe members are all divided in faith, and who ſeem to agree in no one point ſo much as in *the very principle of diviſion*, which is that of referring controverſies to the private judgment of the contending parties; it is, I ſay, from hence, evident, that the Reformed Church of Proteſtants cannot be the Church of Chriſt, in which, we are fully aſſured, by the *written word of God* there was *but one faith*. And indeed, conſidering that the faith was planted by the Apoſtles, who were inſpired by the Holy Ghoſt, it was not poſſible there could be any more than *one*.

HOLY. *Secondly*, The Church of Chriſt is a *Holy* Church, ſo *the written word of God* teaches: That Chriſt *gave himſelf for it: That he might ſanctify and cleanſe it with the waſhing of water, by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemish*. For, indeed, what was the Church inſtituted for, but to teach us to be holy and to give to God his due honour? Now, *Sanctity* may either appear in the doctrine of the church, or in

Eph. v. 25, 26, 27.

in the lives of the faithful; and, both theſe ways, it is a diſtinctive mark, by which we can prove the Catholick-church, not the Reformed church of Proteſtants, to be the true church of Chriſt. As to ſanctity of manners, to know whether this mark agrees to the Catholick or to the Proteſtant-church, we cannot take a better method, than to conſider what are generally the means to attain to ſanctity, and then ſee which church uſes the means; from whence we may conclude where the fruit and effect of it will be. And, do we not all know, that holineſs conſiſts in ſubduing our paſſions, in mortifying the fleſh, in denying our own will and taking up of our croſs? and what more proper for *chaſtizing the body*, than diſcreet faſting? what more proper to bridle us from ſin than confeſſion to a prieſt, and obliging the ſinner to a proper ſatisfaction by the puniſhment of his own perſon? Now, it muſt be owned there is more of this in the Catholick than in the Proteſtant Church, ſince Proteſtants boaſt of having rooted out all theſe practices from among their people; faſting, confeſſion, ſatisfaction for ſin, and whatever is mortifying to human nature; and not only have omitted

omitted and caſt out every thing that was troubleſome to the old man, but even blame and condemn thoſe who put ſuch things in practice. Then, as to ſanctity of doctrine, whether the doctrine of the Catholick Church or the Proteſtant be the moſt excellent, let the world judge by the effects and conſequence. *The law of the Lord is perfect, converting the ſoul. The word of God* is *quick and powerful, ſharper than a two-edged ſword.* The true faith and doctrine is uſually accompanied with the grace of God which converts ſouls; that doctrine, therefore, which is the moſt powerful and efficacious in converting ſouls, which has penetrated into the remoteſt country, and into the hearts of infidels, that we may conclude to be holy doctrine, to be the pure word of God; but the hiſtories and annals of the world all bear evidence, that the *Roman* faith and doctrine, not that of Proteſtants, converted all kingdoms and nations; *England*, in particular, from their infidelty and idolatery. All impartial judges then muſt confeſs, that *holineſs of doctrine* belongs to the Catholick not to the Proteſtant Church. Nay, there is even edmonſtration, that the doctrine of the

Pſalm xix. 7. Heb. iv. 12.

Reformed

Reformed Church is not holy or ſound doctrine. For, ſince the Reformed Church teaches a different faith in different countries, affirming that to be true in one nation which it denies in another; believing ſome things to be neceſſary to ſalvation in one part of the world, which it teaches to be by no means neceſſary in another; declaring Epiſcopacy to be eſſential to the very being of a Church in *England;* and in *Scotland* not to be of *Divine inſtitution*, but *Antichriſtian*; I ſay, the faith and doctrine of the Reformed Church, which is made up of ſo many contradictions, cannot be *Holy* nor from the Holy Ghoſt; and therefore the Church that teaches ſuch doctrine cannot be the true Church of Chriſt.

3. The Church of Chriſt, according to Holy Scripture, was to be ſpread in all nations; and to be extended to all ages after Chriſt to the end of the world. CATHOLICK.

Firſt, That it was to be ſpread in all nations is proved for theſe words: *And in thy ſeed ſhall all the nations of the earth be bleſſed: Aſk of me, and I ſhall give* thee *the heathen* for *thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.—Ye ſhall be* witneſſes *unto me, both in Jeruſalem,* Gen. xxii. 18. Pſalm ii. 8. Acts i. 8.

and

and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth.

Matth. xxiv. 14. ---*And this Goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations.* *Secondly*, That the Church of Chriſt was to be extended to all ages after Chriſt to the end of the world, is alſo plain from the written

Matth. xxviii. 20. word. *And lo! I am with you alway even unto the end of the world.*

xvi. 18. *And upon this rock I will build my Church: and the gates of hell ſhall not prevail againſt it.* We are then fully aſſured from *the written word*, that the Church of Chriſt, beginning from *Jeruſalem*, was ſpread in all nations, and has continued, without interruption, throughout all ages, conſtantly teaching the true faith and doctrine of Chriſt: But, we are as fully aſſured, both from the evidence of fact, and from the confeſſion of Proteſtants, that for many long ages before the Reformation, *There was no church in any one nation, province, or city of the whole earth*, which taught the doctrine of Proteſtants, when all nations were over-run with Popery; then, it is a ſtrict demonſtration, that the doctrine of Proteſtants is not the doctrine of Chriſt,

nor

nor their faith the faith of Chriſt, nor their church the Church of Chriſt.

Fourthly, That Church is the Apoſtolical Church, whoſe paſtors have, in all ages upwards to the Apoſtle, been ordained, called and authorized to preach the Goſpel, and adminiſter the ſacraments, by thoſe who were lawfully ordained, in like manner, and ſent before them; by which means the preſent paſtors of the Church may ſhew, that they ſucceed the Apoſtles. As, for inſtance, that the preſent Biſhop of *Rome* does ſucceed in the place of St *Peter*, and inherits his power. Now, it is impoſſible for Proteſtants to produce a line of Proteſtant biſhops and paſtors up to the Apoſtles, becauſe themſelves confeſs, that there were *neither Proteſtant paſtors nor people* for a thouſand years and upwards, before the Reformation; when whole Chriſtendom was over-run with Popery. Then, they cannot prove, that they are the ſucceſſors of the Apoſtles, nor, conſequently, their Church to be the *Apoſtolical Church*. APOSTOLICAL.

Again, *the Apoſtolical Church* is that to which our Saviour gave a power of working miracles and caſting out devils. *And theſe ſigns ſhall follow them* Mark xvi. 17.

them that believe; in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues;—they ſhall lay hands on the ſick, and they ſhall recover.— Then he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. It is indeed politick enough in Proteſtants, to give out, that miracles ceaſed ſoon after the Apoſtles; being conſcious to themſelves that not the leaſt ſhadow of a miracle has ever been wrought in the Reformed Church. However, Catholicks, to the confuſion of the Proteſtant Religion, can prove, by undeniable evidence, that great miracles have been done in the Catholick Church in every age ſince the Apoſtles. We do not indeed pretend, that the power of working miracles is ordinarily annexed to the miniſtry of preaching now as it was in the beginning of the Church. But, we affirm, that there have been, in every age ſince, ſome extraordinary perſons in the Catholick Church who have been endowed with the gift of miracles, as well for the comfort of the faithful, as for the converſion of infidels; of which kind of miracles the writings of the fathers and all church-hiſtories are full. Wit-

Matth. xvi. 18. Luke ix. 1.

neſs

neſs, St *Auguſtin*, for the many cures wrought at St *Stephen's* relicks. Witneſs, venerable *Bede*, for many great miracles wrought by St *Auguſtin* the Monk, in the converſion of *England*. Witneſs, Church-hiſtory for the miracles wrought by St *Bernard*. Witneſs, *Hackluit* a Proteſtant, for thoſe done by St *Francis Xaverius* in the converſion of the *Indians*. Witneſs, the Proteſtant Centuriators of *Magdeburg*, for many ſignal miracles done by *Roman* Catholicks in every age, for thirteen hundred years after Chriſt; ſo well atteſted, that they are publiſhed to the world by Proteſtants themſelves. As to the truth then of theſe miracles, we have all the evidence that can be had for any miracles; for miracles, being the laſt and higheſt proof of other things, can have no proof for themſelves, but the evidence of ſenſe to thoſe that ſee them done, and their teſtimony and report to others. Now, miracles being the laſt and higheſt proof that can be had for the truth of any doctrine, we conclude, the *Roman* Church, whoſe faith has ever been by miracles atteſted, not the Reformed Church, in which miracles are ceaſed, is the true Church of Chriſt.

L. 22. de Civ. D. c. 8.

Hiſ. l. i. c. 26.

Navig. vol. ii. part ii. p. 88.

See the thirteenth chapter for every century.

But what ever exception Proteſtants may make againſt the truth of our miracles, ſo well atteſted, if ſtill they obſtinately inſiſt, that all miracles are ceaſed, becauſe no longer neceſſary, they muſt, however, confeſs, *that the power over demons is as neceſſary for this age as ever it was in any*; and is an *ordinary power* to continue for ever in the *Apoſtolical Church*: But, the Reformed Church, does not ſo much as pretend to this *power over demons*; and experience ſufficiently ſhews it is not there: Then the Reformed Church is not the *Apoſtolical Church*.

To conclude: The *Apoſtolical Church* is that to whoſe Paſtors our Saviour Chriſt gave a commiſſion to preach the faith to all nations: *Go ye therefore and teach all nations*. To preach the Goſpel to every creature: *Preach ye the Goſpel to every creature*. To be his witneſſes unto the utmoſt bounds of the earth: *Ye ſhall be witneſſes unto me in* Jeruſalem, *and in all* Judea, *and in* Samaria, *even unto the uttermoſt part of the earth*. That doctrine, therefore, which has converted the idolaters to believe in Chriſt, we may reſt ſatisfied, is the

Matth. xxviii. 19.

Mark xvi. 15.

Acts i. 8.

true *Apoſtolical doctrine;* and that Church, which has effectually ſucceeded in this great work of the Converſion of the *Heathens* to the faith of Chriſt, is the *Apoſtolical Church:* Now this the Church of *Rome* has done; preached the Goſpel to all nations; converted all the idolaters that have hitherto been converted: whereas, the Reformed Church of Proteſtants, has not yet converted any one nation from idolatry: Then the Reformed Church of Proteſtants is not the *Apoſtolical Church.*—That they may return to the communion of that Church on earth, and be for ever in the Church Triumphant, ſhall be my daily prayer.

F I N I S.

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